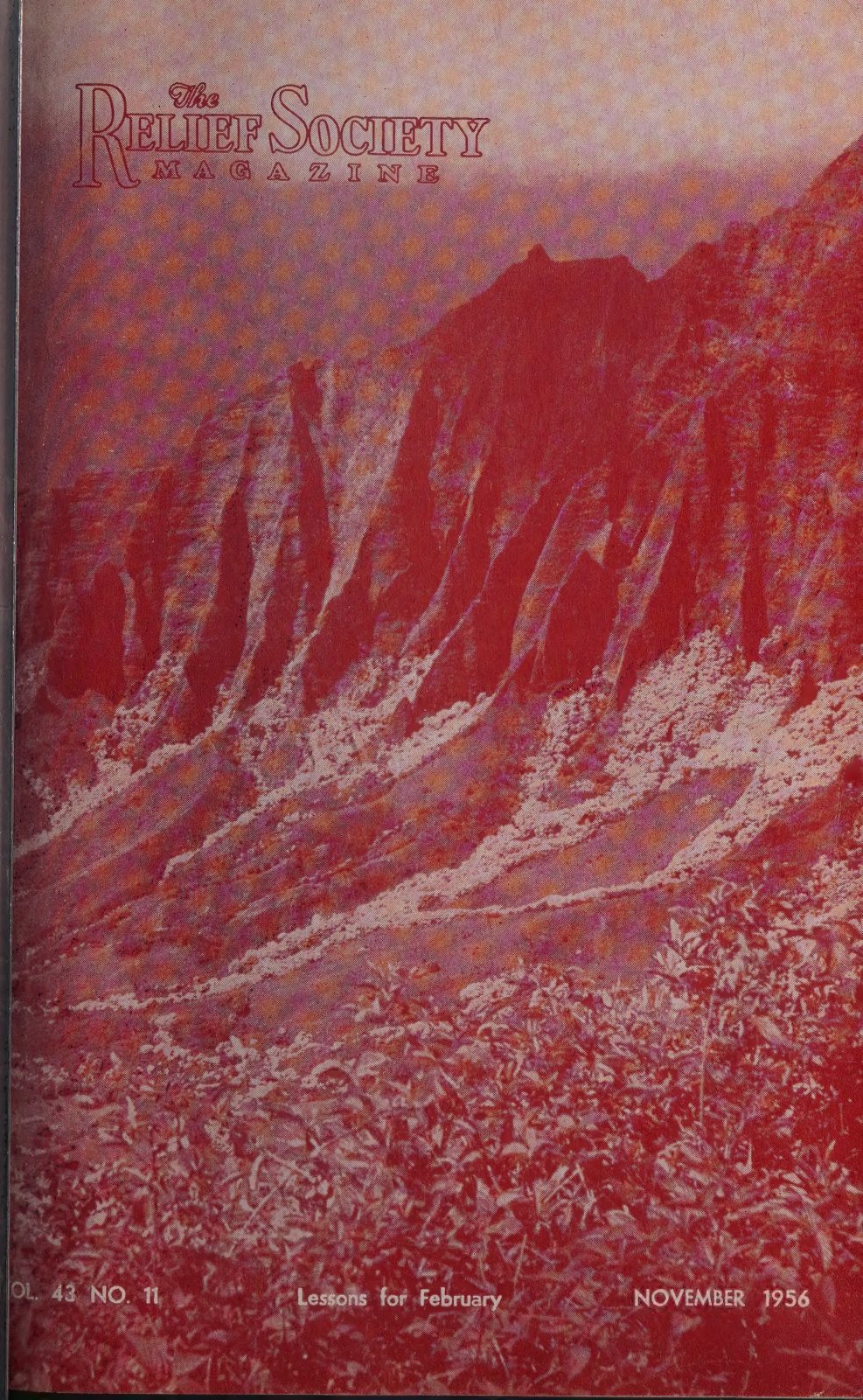
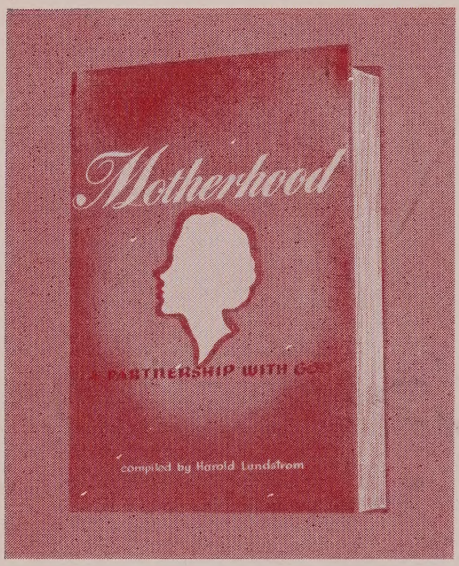
The Relief Society Magazine



VOL. 43 NO. 11 Lessons for February NOVEMBER 1956

Motherhood...



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Compiled by
Harold Lundstrom

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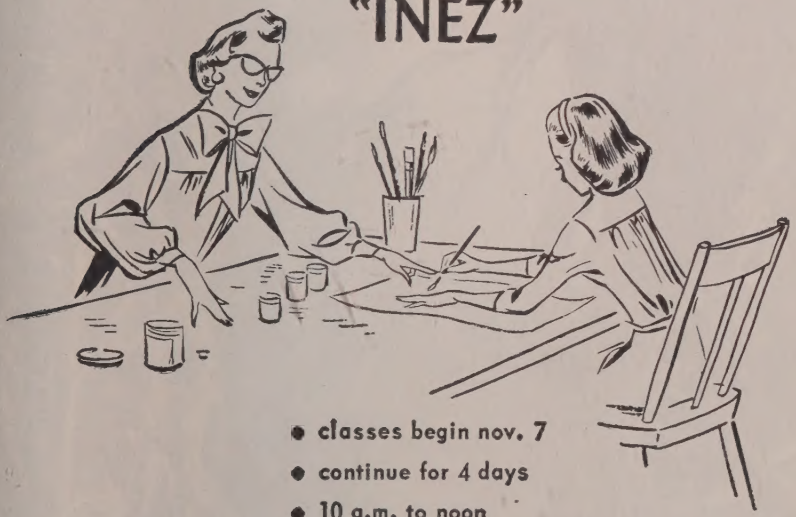

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From Near and Far

A friend of mine obtained a copy of the August *Relief Society Magazine* to read "Navajo Flute" (the August frontispiece poem). Now, I have reread the poem a number of times. It intrigues me, it is so outstanding — an excellent specimen of rhythmical euphony. It is so typically Indian that one feels it could have been written by one of that race. As Alice Reynolds (former editor of *The Relief Society Magazine*) would have said, "It has poetic essence." I desire to congratulate Hazel Loomis on the production of such a beautiful achievement.

—Grace Ingles Frost
Provo, Utah

When I opened the August issue of *The Relief Society Magazine*, I was so impressed seeing the pictures of the wives of the General Authorities of the Church and reading their messages to the women of the Church. I wished that I could tell each one how much I appreciated her contribution. The *Magazine* has been in my home since the first publication and has been read and appreciated through the years. I enjoy every department and look forward each month for the next issue to come.

—Lulu H. Bringhurst
Lovell, Wyoming

These wonderful *Magazines!* From them I glean inspiration, hope, and courage. The editorial page alone is worth more than I can mention. "Frontiers" by Vesta P. Crawford, in the July issue, gave me courage to go forward in pioneering a cause long neglected: that of calling the family members of Lorenzo Hill Hatch together to do honor to this faithful, courageous grandfather who was a great pioneer of several states: Utah, Idaho, New Mexico, and Arizona.

—Blanche H. Woodland
Logan, Utah

I can't tell you how very much we enjoy your wonderful *Magazine*. It is filled with inspiration. We read it from cover to cover.

—Rose D. Hardy
Minneapolis, Minnesota

We all love the *Magazine* and have such a high regard for the material which has been published that we have over a period of years collected the back *Magazines* for binding. Many kind sisters have helped us by donating their *Magazines*, until we now have a copy of every number which has ever been published, excepting February and June of 1915. If any sweet sister has these numbers and would be willing to part with them, we will be more than willing to buy them and will be forever grateful.

—Alice I. Ferrin
President
Gridley Stake Relief Society
545 West - 8th Street
Chico, California

The August issue of the *Magazine* was an inspiration to me. The faces of the General Authorities are quite familiar to me, so now I have had the added opportunity of seeing the faces of the good women who are their companions. The light of faith shines radiantly from every loving countenance. Thank you so very much for everything that is published each month. The *Magazine* is truly an inspiration.

—Mary Y. Stokes
La Mesa, California

Here, in Madrid, Spain, we are without a Relief Society as yet, but the *Magazine* helps to take its place. I look forward to it and receive much comfort from the leaders of our wonderful organization. I especially enjoyed the August issue, with the wonderful thoughts from the wives of our General Authorities. Each issue is filled with ideas and lessons for better living and for teaching our children to become good men and women.

—Thora A. Youngberg
Madrid, Spain

I would like to thank you for the wonderful *Magazine*. It gives me so much help and inspiration. I couldn't do without it.

—Marilyn Giles
Idaho Falls, Idaho

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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Developing Safeguards for Youth

Delbert L. Stapley
Of the Council of the Twelve

ONE of the serious problems confronting parents today is a growing tendency of moral laxity among youth. Too many parents are not fully aware that such a condition exists. Therefore, blind to the evils to which their children are exposed, unsuspectingly, therefore thoughtlessly, they contribute to an increase of immoral and sinful practices among them.

Satan is not asleep during this age of freedom from restraints and fast living. But knowing his time is short and how best to attack the weaknesses of youth, he has cunningly schemed to take advantage of them in a period when their developing emotions and physical attractions for the opposite sex begin to unfold. It is a new sensation and experience for which, with rare exception, young people are not prepared by proper and wise teaching to understand, therefore they have not developed adequate safeguards to control.

Yes, Mothers, factual cases reveal an alarming breakdown of the true moral concepts of virtue so sacred and important to Church youth. The concepts of true modesty are disappearing in our present era of freedom in boy-girl relationships with abbreviated styles of dress which expose parts of the bodies that should be clothed as a protection against persons of evil mind and intent, who unscrupulously would take advantage without thought of cost to purity and cleanness of life, also of conscience.

May I suggest to you mothers the dressing of your daughters modestly. Give your daughters the protection modest dress invites. Immodesty is suggestive and in poor taste for the daughters of Zion. Encircle them always in the armor of righteousness to keep them free from undesired advances.

The unrestrained freedom in early association of boys and girls without good teaching, counseling, and controls encourages familiarity and an open display of affection which leads too often to the intimacies of necking, petting, dare games, self-abuse, and immorality. Boys and girls are not only dating at very tender ages, but are pairing off as steadies and doing things together constantly, as monopolizing each other's dances, which build up familiarity, intimacies, and liberties that should signal caution to every parent. A police officer talking to a group said, "If you keep two young people close enough long enough, you are going to have difficulty."

Desiring thrills is rather predominant in the lives of youth today. Automobiles used for parking on highways, in lonely places, and even in front of homes, are natural conveniences for necking and petting which induce youth to transgression and sin. Cars can be a curse as well as a blessing and are one of the greatest contributing factors to the downfall of youth in morals and the sacrifice of virtue. Cars and drive-in theaters can and do become

brothels of sin to young couples alone in such darkened surroundings, with doors closed and windows up. So many of the motion pictures shown are of poor standard, emphasizing shapeliness of figure and are full of sordid and sexy scenes, which, in such an environment, arouse the physical emotions, and with the example before them on the screen cheapening morality, weaken the powers to resist the urge to sin.

Young people are subjected to an abundance of trashy bookstand literature and novels that utterly disregard the commandments of the Lord relative to the relationship and association of the sexes. Modern philosophies of thinking tend toward materialism. As a result, youth become confused and frustrated.

Many mothers, worried about the modern ways of courting in cars, are not wisely meeting the problem and question their right to limit and infringe upon the activities and social life of their children.

Parents and Church leaders shy away from teaching young people the place of sex in dating and in growing up. Therefore, when emotional conflicts arise in the boy-girl relationships, and being without proper knowledge or understanding of moral principles and good standards of behavior nor fully realizing the consequences for violation of God's law of chastity, they, in a moment of weakness, commit sin. Later, they awake with an alarming realization of its seriousness, causing their souls to be filled with sorrow and remorse. Often they are unable to account for the act, forgetting the emotional situation they had allowed themselves to get into.

THIS soulful statement by a young girl is so often true: "We are not taught what chastity and morality really mean until it is too late." Then added, "When we girls were little and would ask questions about such things our mothers would say, 'shh, be quiet. You are not supposed to talk about such things.' So we read what we could from whatever source, then exchanged notes and ideas with each other. By the time we had developed physically, and had the urge to experiment and go out with fellows, we didn't go to our folks for help and information — we were afraid of being slapped down — so we just experimented some more until we had gone too far, or at least had guilt feelings, with no place to turn for help."

Another girl explained, "Just a simple, honest answer to a few of my questions and problems which were so vital to me then may have made the big difference." Youth who sin often blame parents for not teaching them properly — the home failing to assist them in growing up emotionally, physically, and sexually. The subject is difficult to approach and somewhat distasteful, therefore it is neglected. Parents, no doubt, feel that they are inadequate to discuss such matters with their children because they lack an adequate vocabulary of moral terms that they can employ to advantage in such teachings. The primary teaching place for standards of morality and chastity is the home. Therefore, parents cannot escape

the responsibility of qualifying themselves to inform their children wisely, intelligently, and with understanding on these important, delicate matters, rather than permit them to learn from those whose concepts of right and wrong might be warped.

YOUTH should be taught early how to handle their emotions, parents revealing to them such facts as good judgment dictates they should know. The gospel with all of its truth should be put to work in a big way by parents when teaching children about these matters. Sex has a place in the gospel, and it is the job of parents properly to interpret it for the understanding of their children to encourage them to keep their bodies clean and pure and used only for the purpose for which God created them.

Good teaching and proper motivation are essential in this important area of service to youth. Parents must teach morality as a gospel concept to their children. Virtue is in the great scheme of life as God has furnished the pattern. Therefore, teach the value of the body, that it is an eternal habitation of the spirit. Young people should understand that truth, and thus gain the desire to keep the body clean, morally pure, and always clothed in righteousness, honorably fulfilling the purpose of its creation and thus be assured the joys of purity of life and clean conscience. Teach youth the reasons for the why of living a clean life.

We are living in a modern world which cannot be changed. Young people must learn how to live in the presence of these modern conditions and still express a wholesome, integrated response to them. We should help build in each young person a set of standards and life objectives that would cause him to cut out the things that destroy and cultivate those that build security and happiness. Build up meaningfully the value of a clean life and make it desirable, attractive, positive, and inviting.

Morality should not be taught always in a negative manner with emphasis upon its evils and remorses, but from a positive approach extolling the beauties and satisfactions of a virtuous, clean, moral life, for virtue is its own reward.

Parents must recognize that their children are exposed to multiple kinds of activities in this modern world of amusements and commercialism that invite the temptation to sin. So many activities are shining allurements that appear attractive, but whose pathway, if followed, will undermine the basic qualities of good character and virtue. Somehow parents must succeed in teaching their sons and daughters chastity as a way of life despite the existence of these and other temptations to which they are constantly subjected.

Young girls like to be popular and sought after. Often they falsely assume that in order to "arrive" they must yield to advances and intimacies of boys. What an indictment against parents who fail to teach and fortify their children to resist all advances and thus retain their honor, virtue, and good character which will be to their everlasting joy and happiness.

Mothers, how close are you to your daughters? Do you pal with them? Do they share their problems and secrets with you, knowing that they shall receive sympathetic understanding and helpful counsel and guidance? Or do they prefer to go to young people of their own age and social group or clique to unburden their hearts concerning personal problems and seek counsel and advice that should come from the home? Too many young people are afraid to discuss intimate matters with parents because they are shrugged off for lack of interest, or time, or it is something not to be talked about, when to youth it is important and maybe a pressing matter, a problem with which they are presently faced. A satisfying answer and wise direction may be needed to protect and safeguard them against pitfalls that might be imminent in their lives. Youth require understanding and help in the process of growing up, for it is the most critical and important time in their lives.

PARENTS should constantly analyze the home to be sure it is an ideal home according to the highest Church standards, with a proper environment conducive to joyful and fruitful living. Does the home promote love and affection? Is there respect of children toward parents and parents toward children? Are the teachings of the gospel fully lived in the home? What about daily family prayer? Is the recommended weekly family home night religiously followed? Is the family home program of activities and functions occasionally revised to meet the changing needs of children in growing up to enliven interest and promote development and progress in family and social relationships? Is the gospel taught and the principles of morality discussed in language that will interest youth and give them understanding to help them obtain the basic, wholesome satisfactions in life which include deeper fundamental loyalties such as love of God, love of the Savior, love of the gospel, love of the Church, love of fellow men, self-respect, the attainment of a happy marriage and an ideal family life, which provide a bulwark against material and worldly things? Are parents counseling, guiding, and assisting their children to find and cultivate wholesome Church companionships that will as far as possible assure dating with Latter-day Saint boys and girls that eventually will lead to their marrying within the Church, and properly in the temples of our God? Have parents worthily set the example of temple marriage before their children and honorably fulfilled all covenants and obligations received and accepted in the house of the Lord? Can these important responsibilities and opportunities for blessings mean any more to children than to parents? Parents should reflect back upon their own youth and activities. Problems are not so much different between then and now except in today's more modern world of fewer restraints and less inhibitions they are found in diverse and various dress which parents are not excused from knowing if they desire to give wise counsel and guidance to their sons and daughters.

Can immorality be a contributing cause to fewer temple marriages?

Do young people, and particularly those who have sinned, understand the principle of repentance and how it applies to obtain forgiveness for sins? If not, they may ignorantly assume all is lost and continue in their sins and thus lose opportunity for a fruitful and happy life.

Parents should practically apply religion into family relationships and life, developing the art of living with children in love and helpfulness which represents a functional side of our religion. Religion should be on an understanding, practical plane where children can live and enjoy it.

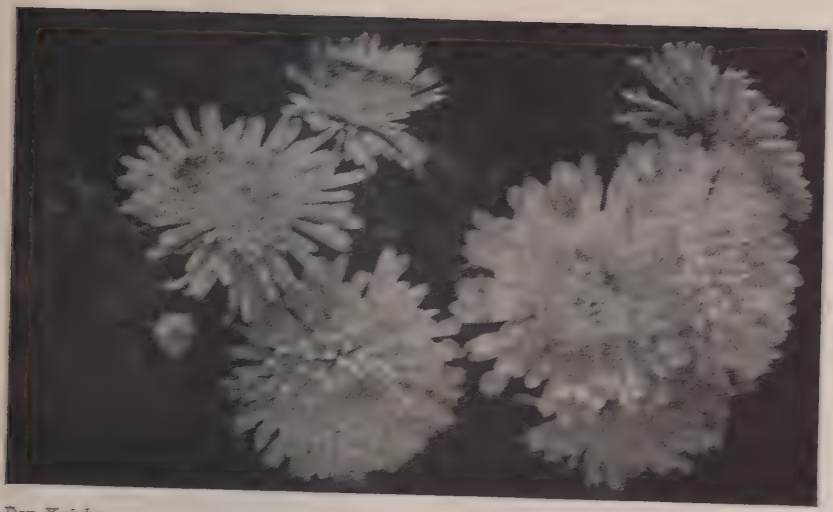
Parents should be careful not to domineer and unnecessarily restrict the wholesome and beneficial activities of Church, school, and the social life of youth. Admittedly, however, some restraints and rules of conduct for good behavior are required. There also should be a controlled pattern of parent activities to provide a rich home life and full association with children. If parents are out of the home too frequently or do not find opportunities for joint recreation and other satisfying activities with children, the teen-agers of the family are cast adrift and may seek satisfactions elsewhere which may not always be wholesome.

Mothers, unless absolutely necessary, should not obtain employment, but rather fulfill honorably their chief mission of wife, mother, and homemaker. What is more important or could pay greater dividends? The answer is obvious. Children should possess a constant feeling of security in the home. Strained relationships within the family or a feeling of insecurity within the home often leads a boy or girl to seek associations where they feel they are loved and wanted, which could be among questionable associates. Permit children to feel free to bring their friends home to parties and socials after dates, and then the parents welcome and cordially help entertain them when wisdom dictates. It requires kindness, love, and comradeship on the part of the parents to solve the problems of youth. There should always be a close parent-child relationship, one where confidence rules supreme and where the rights and views of children are respected and listened to courteously in the spirit of helpfulness. Parents always must be alert to the needs of their children, and also wisely counsel them on how to protect themselves against sinful advances or compromising situations.

Mountain Range

Leslie Savage Clark

Silence
Is here, and peace;
Unmarked, the long years go,
And time seems but a gust across
The snow.



Don Knight

CHRYSANTHEMUMS FOR THE LATE SEASON

Anniversary in Chrysanthemums

Marjhale Woolsey

Bright in the rain of this November day
They stand, their gold and bronze and ruby-red
A brilliant canopy above the dead
And sodden corse of summer's lush bouquet.
They glow like gems among the leaden-gray
Enshrouding mists of rueless afternoon:
The rhythm of the raindrops' timeless tune
Is measured in their small, reluctant sway.

I watch through tears—remembering how last
You walked the paths chrysanthemums made gay
Caressing every bloom along your way,
Smoothing its fringe of petals as you passed.
"Childish . . ." I smiled—not wise enough to tell
How each touch voiced parting, marked farewell.

The Hawaii Mission

Preston R. Nibley

THE work of preaching the gospel in the Hawaiian Islands began in the fall of 1850, when ten elders, who were temporarily located in California, were called to open a mission for the Church in what was then known as "the Sandwich Islands." These elders were: Hiram Clark (designated as the mission president), Henry W. Bigler, Thomas Morris, John Dixon, William Farrer, James Hawkins, James Keeler, Thomas Whittle, Hiram Blackwell, and George Q. Cannon.

The missionaries sailed from San Francisco on November 22, 1850, and arrived in Honolulu harbor on December 12th, after a voyage of twenty days. The day following their arrival they climbed to the top of "Punch Bowl Hill," an extinct volcano near the harbor, where they built an altar of stones and dedicated the land to the teaching of the gospel and the establishment of the organizations of the Church.

The first baptism took place on February 10, 1851, when Elder Clark baptized a native boy about

Pacific Skyways, Ltd.
Submitted by Maurine M. Haycock

LAUPAHOEHOE (LAVA LEAF), ISLAND OF HAWAII

The homes shown in this picture were all swept away during the April 1946 tidal wave. The house on the end of the peninsula belonged to the branch president, Brother Akiona.

Pacific Skyways, Ltd.
Submitted by Maurine M. Haycock

SNOW-CAPPED MAUNA LOA, ISLAND OF HAWAII

sixteen years of age. Other baptisms followed, performed principally by Elder George Q. Cannon on the island of Maui. On August 6, 1851, the first branch of the Church was organized at Kealakou, island of Maui, by Elder Cannon. It was known as the Kula Branch. By September 1, 1851, the membership of the Church in the islands numbered 220; this number increased to 4,000 by the end of the year 1853.

In 1854, while still on his mission, George Q. Cannon, assisted by several educated natives, translated The Book of Mormon into the Hawaiian language. The book was published the following year in San Francisco.

The work prospered and a temple was built, between 1915-1919, near the settlement of Laie, on the island of Oahu. Two stakes have been organized in recent years, Oahu and Honolulu.

Today, there are approximately 7,000 members of the Church in the Hawaii Mission, located in forty-three branches. D. Arthur Haycock is the Mission President. Forty-one Relief Society organizations, with 810 members, were reported in December 1955. Maurine M. Haycock presides over the Hawaii Mission Relief Society.

Note: The cover for this *Magazine* is a view of the Kalau Valley, Kokee, Kauai. See also "Recipes From the Hawaii Mission," page 744.

Report and Official Instructions

President Belle S. Spafford

[Digest of an Address Delivered at the Officers Meeting of the Annual General Relief Society Conference, October 3, 1956]

ONE of the important purposes of the general Relief Society conference, is to present a brief report of the status of Relief Society as a whole as shown in the annual report, and to give to you sisters who are guiding and directing the work in the stakes and missions of the Church, a few instructions to aid you in the conduct of the work in the units over which you preside. Figures from the 1955 annual report are, in most instances, gratifying to us, as I am sure they will be to you who are responsible, in such large measure, for them.

General Board

The general board has a present membership of twenty-four sisters, devoted to the work of Relief Society and tireless in their efforts to fulfill their many assignments. Since our last general conference we have lost by death, one of our number, Sister Mary Grant Judd, who served as a member of the general board for sixteen years. We mourn her passing, we miss her association and services, but we express our gratitude for her life and for her magnificent contribution to Relief Society.

Organizations and Reorganizations

We are gratified by the steady increase in the number of Relief Society organizations. At the close of 1955 there was a total of 223 stake Relief Societies.

There were forty reorganizations in the stakes and seventeen in the missions. We acknowledge with appreciation the services of the sisters who have been released. We welcome those now called to these positions, and wish for them success and joy in their calling.

Missions

The work of Relief Society is progressing in the missions of the Church. Leadership among the local sisters is being developed. Effort is being made to standardize the work. Relief Society members are gaining in testimony and are happy in the work, according to reports from mission Relief Society presidents and others.

Membership

Figures for 1955 show a membership of 163,513, an increase over 1954 of 7,213. This was a somewhat smaller increase than was shown on the previous annual report. Our total enrollment represents only 48.82 per cent (less than half) of the potential membership. Average attendance at regular meetings for members represents 35.86 per cent of the enrolled members, a slight decrease under 1954.

Membership and attendance are giving us some concern.

Educational Program

I am sure we all recognize that the quality of the regular Relief Society meeting depends, in large measure, upon the quality of the lesson work. Courses of study are carefully planned to meet the needs of Relief Society women and to accomplish the purposes set for the educational program by the general board and the Church. Generally speaking, the more than 13,000 Relief Society class leaders throughout the Church are doing excellent work.

The general board notes that an increasing number of classes dealing with Relief Society subject matter are being conducted by persons and organizations other than the general board. While we are happy to have class leaders increase their knowledge of subject matter through study and instruction, we remind you that attendance at special classes is entirely an individual matter, and not a requirement of the Relief Society. This should be made clear to class leaders. Directives to be followed in teaching the Relief Society lessons come from the general board, approved by the Church Publications Committee, and should not be set aside in favor of instructions from other sources. No instructions should receive consideration over those given by the general board.

Subscription to Instructor Not Required

There is some misunderstanding with regard to the necessity of Relief Society class leaders subscribing to the *Instructor*. This is an excellent publication and one that would be helpful to class leaders and profitable reading for all of us. However, it is not required that Relief Society class leaders shall be subscribers to this publication.

Book of Mormon Reading Program

The theology lessons for 1956-57 mark the conclusion of a six-year course of study on the Characters and Teachings of The Book of Mormon. It was the aim to have every Relief Society member read The Book of Mormon during this period of study. A record has been kept each year of the number of women who, during the year, read the section of The Book of Mormon covered by the year's lessons. The reports on 1955-56 show that in 1956 there were 49.7% of the sisters who read The Book of Mormon assignment—an increase of 5.1%.

Next year you will be asked for two reports on The Book of Mormon reading program as follows:

1. The number of women who have read during the year the section of The Book of Mormon covered by the lessons for the year.

2. The number of women who during the six-year period or any portion of it have read the book in its entirety.

This coming year is the last year to achieve our goal of having every Relief Society member read the entire Book of Mormon during the period of our study of it. We urge you to lend your earnest efforts toward the realization of this goal.

Work Meeting

Your efforts in behalf of the work meeting continue to bear fruit. For

the second successive year it has been second only to the theology meeting in attendance.

Visiting Teaching

Visiting teaching figures for 1955 show an increase in family visits of more than 163,000 over 1954. Close to three million visits were made—an average of 8.35 per cent of our goal of twelve visits to each Latter-day Saint family annually. This is an excellent record.

Welfare

Compassionate Services: The report of the compassionate services shows that careful attention is being given to these basic services of Relief Society. While there was an increase of only ten in the number of days care of the sick, it is attributed to the present-day trend of hospitalization for the sick. There was a decrease of twenty-two in the number of dressings for burial. This, too, is in line with decreasing requests for this service. Visits to the sick and homebound, however, showed, as we would expect them to do, a substantial increase of 12,421 or a total of 247,878 visits.

Relief Society women are giving continued support to the Church Welfare Program, participating as they are called upon in sewing, in food processing, and in working on other welfare projects. Presidents are assisting the Welfare Program by taking storehouse inventories. Ward presidents made a total of 38,611 initial and follow-up visits to families in need under the direction of their respective bishops. It is important that the Society shall continue to meet its responsibilities in this important program.

New Record Book Provisions

A new Record Book will go into use in January 1957. With regard to recording participation in the Welfare Program, the new Record Book will call for some new information. In the space provided in the minutes of the monthly work meeting, you are asked to record the number of hours contributed to the Church Welfare Program by all females upon assignment by Relief Society.

In crediting hours, any activity, the end result of which is for the General Church Welfare Program, should be counted; i. e., fund-raising events, sewing, food processing. (Hours spent at welfare meetings or in custom canning should not be counted.) Count as one hour any portion of an hour that is thirty minutes or more. Time less than thirty minutes should not be counted.

The work director counselor should be made responsible for reporting to the secretary monthly, the total number of hours contributed. This information may be obtained at the completion of an assignment from the chairman or supervisor of the activity, or from the person filling the assignment.

In past years, minutes of the last regular meeting in May, all summer work meetings, together with minutes for the October theology and work meetings, have been read at the October literature meeting. This infringes upon the time of the literature lesson in October and does not tend toward precise recording of minutes, since it is difficult for persons attending a meeting to retain details of it in mind for a long

period of time. Therefore, the new Record Book is set up to allow for the reading, at each meeting, of minutes of the meeting immediately preceding. It is recommended that at work meeting, minutes be read following the opening prayer.

March and November Sunday Night Programs

The program to be presented later in this meeting will be sent to you to distribute to the wards for optional use on the Fast Sunday evening of March 1957. Instructions for presenting the program will be included. This will allow Latter-day Saint women everywhere who have been unable to attend the Dedicatory Service of The Relief Society Building, to sense the significance of it and to partake of the spirit of this historic event. We hope the program will be enjoyed by the sisters everywhere who have so loyally supported the building program.

The question has been asked as to what may be done where two or more wards meet in the same meeting house and, due to a Fast Meeting being held on the evening of Fast Sunday, time is not available to Relief Society to present the March or November programs issued by the general board.

Sisters, sacrament meeting or Fast Meeting time has not been granted to Relief Society by the First Presidency. So where time is not available to you on the Sunday evening because of a Fast Meeting being held, you may have to forego the program unless you can present it at some other time. The program for March 1957, to which I have referred, could be used in the weekday Relief Society Anniversary observance.

Magazine

We are grateful for the excellent services of the *Magazine* representatives. As of December 31, 1955, there was a paid subscription list of over 138,096, an increase of 8,218 over the previous year. There were 204 stakes and 1,453 wards on the *Magazine Honor Roll;* fourteen missions and 486 branches.

Music

We are happy to report that there was at the close of 1955 a total of 2,005 Singing Mothers choruses in the stakes and missions. This is a delightful and satisfactory activity which brings with it spiritual and cultural benefits. The general board lends its full support and encouragement to Singing Mothers choruses.

Correspondence

Sisters, the individual general board members are anxious to be of help to you in your callings. However, we will appreciate having you address any correspondence related to Relief Society work to the general board and not to individual board members. Following this procedure places in our files a record of your requests and also of our answers to you. This is very important in the conduct of our work.

We appreciate your service; we recognize your capabilities; we love you for your devotion to Relief Society, and we pray for you continually that the choice blessings of our Heavenly Father may be with you in your responsible callings.

One Bright Star

Myrtle M. Dean

JOE realized with a start that he had lingered too long, and he had made a promise. He had promised Benjy and Maria, his little brother and sister, that he would hurry home after delivering his papers to help finish the Christmas decorations. They would be disappointed if he were late, for tonight was the last night for the Christmas decoration contest.

It was all this brightness and beauty of the Christmasy things in the town that had made him forget; forget to go back to the dim little valley where he lived. It was all the glittering lights and shiny tinsel, the holly wreaths, and the loveliness of the carolers' voices on the streets, and the sight of the wonderful toys in the wide windows of the big stores. All these things had made him forget about Benjy and Maria, but now he suddenly remembered his promise about the star.

"Oh, Joey, if we could only have just one really, shiny decoration from the store," Maria had said.

"Just one — what would you choose, Maria?" Joey had asked.

After a thoughtful moment, Maria had spoken, and her eyes had been wide and luminous. "One bright, silver star, Joey; one that we could put on the top of our tree."

"No, we would place it high above our stable door, just like the star of Bethlehem," Benjy had said solemnly.

Joe had promised then that he would save enough money for a star. They would fix the stable, where they had kept a cow when their father was alive, to look like the stable at Bethlehem where the little Christ Child was born.

All afternoon before Joey had gone to town for his papers, he and Benjy and Maria had scrubbed and brushed the cement floor until it was as clean as their mother's shining kitchen floor. Old Mr. Shelby had let them have fresh, golden straw to fill the manger and scatter like a carpet over the floor. They had made a shade of pretty blue crepe paper to go over the old lantern, and hung it to the rafters in the stable to cast a soft glow all around. In the manger they had placed a clean, soft blanket, and Maria had suggested that she wrap her big, old doll in her little quilt and place it on the soft straw in the manger. It would seem as if the Baby were there.

Tonight was Christmas Eve, and they were going to play that they were really shepherds. Their mother had fashioned shepherd's robes from old bath robes of their father, and had found three bright scarves that she had worn when she was young, to wind about their heads like turbans. The boys had carved tall staffs from long oak sticks.

"But I'm not a shepherd, I'm only a little girl," Maria had said, with a troubled face.

"You can be a little shepherdess," her mother told her, smiling.

"Six lambs don't make a very big flock of sheep for three shepherds to tend," Benjy had mused.

"Well, we couldn't expect anyone to give us a whole herd of sheep. We were lucky that six orphan lambs strayed from the herd near our place, and the herder let us keep them to raise for our own," Joey declared.

At home when they had been planning all this together, Joey had thought what fun it would be and had helped plan with enthusiasm, but now all the loveliness and sparkle, all the eager, bustling crowds in the town carrying gaily wrapped parcels, made a hollow emptiness inside him. He felt a drabness about the little house in the valley that was his home, the valley that was so dim and quiet compared to this bright town.

JOE forced himself to turn away from the lovely window and hurried inside to buy the silver star. He had carefully kept a quarter to pay for it. He chose a large star and turned it over and over to catch the light upon it. It looked shiny and beautiful.

As he hurried down the street homeward, he held the thin parcel tightly in his hand, thinking of Maria's shining eyes when she had asked for the star. At the edge of town he paused briefly to look back. The lights had all been turned on now and the town looked like a Christmas fairyland.

Outside the town many of the homes were beautifully decorated. One large place now held him spellbound. Myriads of colored lights were strung over the house and flooded the evergreens and shrubs about the grounds. There were groupings of figures about the lawn; shepherds watching their sheep, three camels carrying Wise Men, who were richly robed. On one side of the walk was a manger scene. In the background soft music was playing recordings of sacred Christmas songs. Joe's spine tingled as he saw it all. He inched closer and stood close to the house with solemn eyes.

"Don't come bothering here," he heard a stern voice speaking.

"Oh, I didn't mean to bother, Sir, I only wanted to look. It is so pretty."

The man leveled an unkind gaze upon him.

"You had better be on your way. It's time you were home on Christmas Eve. I don't want anyone standing around. The contest judges should be here any minute now."

Joe turned away and thought bitterly, why did we think that we could make a decoration for a contest? It takes lots of money to make a beautiful decoration like this one. Maybe the judges won't even come out to the valley. There are so many lovely places to see here. Joe hated to have Benjy and Maria disappointed, but now he was hoping that no one would know about their decoration, the old stable, the orphan lambs. Now it seemed silly to call that a decoration.

As he neared the sidewalk he almost bumped into three men. He hoped it wasn't someone else who would chide him. He started to hurry on.

"Is this your house, Sonny?" one of the men asked. "This is a very nice decoration you have here."

"No. Oh, no. This is not my home." The thought of this nice place being his home left him almost speechless. "But I think it is real elegant," he said, stammering over the unfamiliar superlative.

"We like it, too. You are a good judge. Have you an elegant decoration at your house? Where do you live?" The man who spoke smiled down at Joe and laid his hand gently upon his shoulder.

"I live about a mile down the valley south of here. We couldn't fix a fancy store-bought decoration. Ours is just a stable." Joe's voice was hesitant and slow, as though he were ashamed to tell it.

"Just a stable, huh," the man said. There was a significance in his voice that the boy did not grasp.

"What is your name, lad?" one of the men asked.

"Joey Adams, and my brother and sister are Benjy and Maria Adams. Then there is my mother, but my father has been dead now six years."

JOE turned away and moved hurriedly, for the red sun was dimming in the sky, and dusk was gathering over the valley. Soon he turned from the main highway, down the winding road that led to his home. The way seemed lonely and silent, and night was hurrying in over the bare, brown hills, leaving them shadowy. The trees stood tall and bare along the roadway, their leaves banked beside the road against the bushes. The only sound was the crunching of the dry leaves under Joey's scuffed, round-toed shoes.

A queer, twisting ache stirred in him as he thought of their little house in the lonely valley. He thought of the brave way his mother tried to make Christmas a happy time for all of them. There had been only the bare necessities since their father had gone. Mother works too hard, and sometimes, she looks very pale, Joey thought. Out here in the dusk he felt very unhappy and helpless and young.

As he neared the house he saw the shining, white Christmas angel. It was the one decoration they had had for all the years that he could remember. His mother always placed it near the window, and the light shining down upon it made it look almost heavenly. Now it was there, all lovely with its stiff, white dress, edged with shiny tinsel bands.

BENJY and Maria stood in the doorway anxiously watching for Joey to come. His mother stood close behind them. She was tall and beautiful, with her blue eyes and raven hair.

"Oh, Joey, we thought you would never come. It is almost dark. Did you get the star?" Maria called, then, seeing the parcel, she reached to take it. A look of joy and eagerness was in her eyes.

They all watched anxiously as Maria tore away the wrappings and held it before them. Their bright laughter caroled through the room as they caught sight of it.

"It came from the big store in the town, didn't it? Now we won't have to cut one from pasteboard and have it uneven at the points. This one is so pretty, Joey," Benjy said.

Joey watched their delight and thought how dim this star would look to them, if they had seen all the big, brighter stars and all the shining colored lights and the glittering beauty of the town.

He started to speak, his words a swift burst of emotion. "The town is so pretty, and there are so many wonderful toys in the store . . . ." The sight of his mother's face checked his words. In her eyes was the hurt of not being able to give her children the joy and satisfaction of all the fine things. A troubled look clouded Joey's eyes for a moment, but his mother placed her arm about his shoulder. She gave him a smile of tenderness and understanding.

"Come, we must hurry and place the star above the stable," Benjy said.

"But Joey must be hungry, and there is warm stew waiting." His mother hurried to the stove to set him something to eat.

"No, Mother, it is getting late. I will go with them to place the star," Joe told her.

They fastened the star to a tall, thin willow and nailed the willow stick to the roof of the stable, but in the twilight dimness it did not shine nor sparkle. For a moment, disappointment showed in their faces.

"It doesn't shine at all like the star of Bethlehem. It is supposed to be brighter than any other star," Benjy spoke dejectedly.

"But we know the star is there," Maria tried to cheer them.

"Now, if we put on the shepherds' robes and drive the lambs out, we will look like real shepherds, anyway," Joey told them.

Their mother helped them don the robes, and when she had wound the scarf turbans about their heads, their bright laughter filled the room, as they paraded before the mirror.

The lambs scampered back, startled by the strange figures that came to open the gate of their pen.

The children spoke to them, calling them by name. "Come on lambkins; don't be afraid."

THE lambs soon quieted and came slowly to the gate, as they heard the friendly, familiar voices. The boys drove them out, and they began nibbling the dry grass near their pen. Suddenly, a bright moon peeked over the hill to the east of them. A white light spread all around, and the sheep looked snowy white and clean.

"Oh, see our star, how brightly it shines," Maria cried.

"The valley is so beautiful and the lambs are so white," Joey said. He felt happiness and peace creeping into his body. He breathed deeply, and said, "This is almost like the real shepherds of Bethlehem; the light shining down so brightly and everything so peaceful." Then Joey began to repeat very softly, the words his mother read to them from Luke every year.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Joey's voice was very solemn, and Benjy and Maria stood silently with lighted faces, their hands clasped tightly together.

"Out here it sounds even more beautiful than when Mother reads it to us in the house each Christmas," Benjy said.

"It is like Bethlehem, only there aren't the angels and the singing," Maria told them.

Then they all heard the sound of the music. Softly the strains came to them on the night air. For a moment their eyes turned heavenward, as though they expected to see heavenly angels singing. The tune was very familiar. They had sung it many times around the fire at Christmas time. It was "Silent Night," and the words were being sung softly, "Silent night, holy night. All is calm, all is bright . . . . "

"It is Mother," they all chorused with awed voices. "She is playing the organ and singing. It sounds as sweet as an angel."

They looked toward the house where the door was open, and the music coming out to them. "That is Mother's part. We had forgotten Mother would be helping us. Hers is the best part of all."

"I feel it all, deep in here," Joey said, as he pressed his hand to his heart. "It's like maybe the angels can really see us, and can hear Mother playing the 'Holy Night' song."

EVEN the lambs stopped browsing the grass and stood quietly listening. The children had been so engrossed in their own pageantry that they had not noticed three men who had left their car and now stood near the house. They had taken off their hats and were silently watching the scene.

"Maybe they are the three Wise Men," Maria whispered.

No one moved until their mother had finished the song. Then Joey started to move toward the strangers. One of them held up his hand and spoke, "Please, don't move. Let us look longer at this beautiful scene."

They all turned toward the stable, and it seemed that the star shone even more brightly, now with the moon full upon it. The men came toward the stable and the little shepherds with the sheep.

"Are you the really Wise Men?" Maria asked in an awed voice.

"No, child, not the really Wise Men, but we hope we are wise enough to recognize the real spirit of Christmas." The man who spoke smiled down at Maria and touched her golden curls that fell below the blue turban that she wore.

"Come and see our stable and our star," Benjy invited. "But there is no Christ Child here," he said innocently.

They all stood at the stable door. The look on their faces was almost expectant.

"No, the Christ Child may not be here, my dears, but his spirit is surely here. We can all feel it in our hearts." It was the oldest of the men who spoke, but the other two nodded their heads in silence.

"Why, you are the three men that I saw at the pretty house on

the edge of town," Joey exclaimed. Now, close to the light, he could see their features plainly.

"And you are Joey Adams, the boy who told us about his decoration. 'It is just a stable,' you said. But it is more than that, Joey. We are the judges, you know."

Joey looked at them for a moment before he could speak. "I'm glad you took the trouble to come way out here to our place," he said seriously. "I'm sure the lovely place where I saw you got the prize. Is it the one that got it?"

"That place was very beautiful, all that art and money could make it, but money cannot buy what we have found here—love and peace and good will." It was the kind, older man who spoke again, and the others nodded their heads once more.

Joey's eyes were as shining as the lights suddenly turned on a Christmas tree. Now he forgot the brightness of the town and all the toys and gifts. He looked at Benjy and Maria, and the silver star over the stable. He remembered only the words of the angels who sang, "Glory to God in the highest, and on earth peace, good will toward men."

The Tatted Lace

Norma A. Wrathall

The lamplight holds in circled radiance
The rocking chair, the floor, the fireplace,
And finds its sheen upon her head bent low,
As in and out her shuttle weaves the lace.
Her work-worn fingers move with quiet skill,
She smooths the lace across her knee, and then
Pauses, plucks faulty stitches, winds the thread
And makes the pattern true and fine again.

So, through the years, the handmade lace adorned
A petticoat a happy bride might wear—
A loving gift of doilies—pillow slips—
A baby's dress—a handkerchief's white square.
And who might guess what dreams or plans were in
Those wheels of filigree her shuttle traced?
Or know what cares, like broken stitches, were
Pondered, and with serenity replaced?

I like to think that from a ball of thread
Her fingers cast the pattern of her days;
And that the tatted lace, of quaint design,
Held love, forbearance, faith, that marked her ways.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1896

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

CLARA BARTON'S WORK IN TURKEY: If you ask of our mission what we found and what we left, there is really but this to say: We found want, desolation and suffering, and relieved them so far as we were able. In spite of all, these are still there, and they have grown since. Winter is approaching and unless the open hand of charity, not of this country alone, but of all civilized countries, is reached out to them and access be secured, hunger and cold will gather the victims in by the tens of thousands, and bury them like the fallen leaves beneath the snow.

—Clara Barton, President of the American Red Cross

THE SPIRIT OF SLEEP

He seals the eyes that are wet with tears,
And those where gladness beams,
And by a wave of his scepter-wand
We soar to the land of dreams . . . .

In the silent gloom of the midnight hour
His standard is unfurled;
With his misty crown he reigns supreme
The monarch of the world.

—Julia Bowring Maltese

QUEEN VICTORIA: Queen Victoria has been queen of Great Britain during the administrations of Van Buren, Harrison, Tyler, Polk, Taylor, Fillmore, Pierce, Grant, Hayes, Garfield, Arthur, Harrison and Cleveland.

—Selected

THE EXPONENT: The prestige the *Exponent* has given the women of this Church in the outside world is little realized; it has broken down mountains of prejudice, it has gone into the homes of the rich, and the famous, poets, writers, philosophers, people of rank and title; besides it affords opportunity to the Elders who are out preaching the Gospel to allay much prejudice they have to meet . . . .

—Editorial

BOOK OF POEMS: The book of poems to be issued by Mrs. E. B. Wells is now in course of publication . . . more than one third of the pages have been prepared, and it is expected the book will be ready for subscribers before Christmas.

—Editorial Note

THE NATIONAL COUNCIL OF WOMEN: The Executive meeting of the National Council of Women of the United States will be held this year in Boston on December 2, 3, and 4th. Notices have been sent to each society belonging to the Council to send delegates, but this year Utah organizations cannot conveniently send representatives on account of the great distance and the scarcity of means.

—Editorial Note

Woman's Sphere

Ramona W. Cannon

ELLEN C. HENDERSON, Salt Lake City, Utah, is the author of *You Can Teach Your Child That Reading Can Be Fun,* a new book which includes many of the excellent techniques which Mrs. Henderson has developed during a long and distinguished teaching career in the speech arts.

MILDRED (BABE) DIDRICKSON ZAHARIAS, forty-two, greatest American woman athlete of all time, died in Texas, September 27, 1956. An Olympic record-holder, she excelled in many sports and was also noted for feminine accomplishments. Her marriage to George Zaharias was a classic story of romance and devotion.

ALBERTA H. CHRISTENSEN, a member of the general board of Relief Society, was awarded first prize by the League of Utah Writers at their annual Round-up in September, for her poem "To the Framers of the Constitution," which was published in *The Relief Society Magazine,* September 1955. Mrs. Christensen also won the second prize in the unpublished poetry division. Vesta P. Crawford, Associate Editor of *The Relief Society Magazine,* placed first in the unpublished poetry division, and was awarded a citation. Maryhale Woolsey was awarded second prize for her story "Now Is a Man Grown," which won first place last year in the Relief Society Short Story Contest and was published in the *Magazine* in January 1956. Another contributor to the *Magazine,* Rosa Lee Lloyd, was awarded third prize for her story "Who Sings the Lullaby," which was published in the *Magazine* in May 1956. Other contributors receiving citations and awards were Olive Woolley Burt, Eva Willes Wangsgaard, Alice Morrey Bailey, Dorothy J. Roberts, Lael W. Hill, Christie Lund Coles, Leone E. McCune, Mabel Harmer, Ethel Jacobson, Sarah O. Moss, and Mary Ek Knowles.

ALICE CAPORALE, ninth grader, thirteen years old, of Livingston, New Jersey, sent to a famous hat manufacturer some designs of the kind of hats her age would like to wear. One was put into production, and Alice receives a royalty on every sale of this model.

ELIZABETH YATES, an author of children's books, says that children require the satisfaction that comes from creativity for good, safe, and competent growth. But it must be something with functional usefulness — a dainty cooking dish, artistic decoration, handwork. However, she asserts, "Hurry is death to creativity. That is a process which requires time."

EDITORIAL

VOL. 43 NOVEMBER 1956 NO. 11

A Home for Relief Society

When we build, let us think that we build forever. Let it not be for present delight nor for present use alone; let it be such work as our descendants will thank us for . . . (From *Seven Lamps of Architecture*, by John Ruskin)

THE Relief Society Building now stands completed, "a splendor in the sun." Dedicated October 3, 1956, with prayers of gratitude and devotion, hallowed with music, and blessed by prophetic words, this building represents the world-wide sisterhood — their home — and the symbol of the ideals and accomplishments of Relief Society women everywhere.*

Built in the beloved valley of Deseret, circled by the high hills and towered mountains, the building rises as a fulfillment of promise "in the shadow of the temple." Strength and beauty are evident in the simplicity of outline and in the shining surface of the polished stone. The steps are wide and inviting, the halls spacious and welcoming, the offices commodious and tasteful, yet expressing in their appointments refinement and immaculate order.

The building is designed to meet the needs of an ever-growing society, expressing the ideals and purposes of the many women who believe that "charity never faileth" and strive to live according to the requirements of their high mission. In all the world there is no other building planned by women, constructed in large part by the offerings of women, built for the work of women, yet directed by prophetic counseling of the Priesthood.

As Relief Society members, we are grateful to be of the house and of the lineage of eternal builders. As the present guardians of a dearly loved heritage, we stand today in the brief, bright moment of accomplishment, rejoicing in this time of fulfillment. We are as gleaners who have harvested from the past, and we are as sowers who plant the seeds for tomorrow's reaping.

We honor and remember those devoted sisters who accepted with humility and thanksgiving the key which the Prophet turned for them. Nauvoo, the barrier plains, the desert valleys, the faraway frontiers— these are the pictures of the past. We look forward to the future, when our daughters and our granddaughters shall be Relief Society builders and shall receive from our hands the precious gifts of sisterhood and service. In that time, in another era, they shall say: "This house our mothers built for us."

We are that golden link in time which binds the historic days to the

*The proceedings of the dedication of the Relief Society Building will appear in the December issue of *The Relief Society Magazine*.

ever-widening years to come. We know that many of the builders of this edifice will never see its shining walls, its spacious rooms, its lovely gifts and adornments which have been sent from afar, but all Relief Society women everywhere will feel the joy of the builders, and the spirit of the house will flow forever into all the stakes and missions, into the far-off branches to the great cities and to the towns — to all places where faithful women meet in the name of the world-wide sisterhood — in all those places where devoted women build the structures of their earthly lives for an everlasting purpose.

The replicas of sheaves of wheat which adorn the marble panels on the outside walls of the building are more than decorative motifs. The sheaves are as a joining of large and small treasures, harvested, perhaps, from abundant fields, or smaller garnerings from regions of small harvests. Yet all the sheaves are rich in fulfillment. Even as the faithful sisters once gleaned in the desert fields and stored their wheat for a time of need, even so the women of Relief Society joyfully through all the years have gathered their sheaves of spiritual sustenance and have stored them for a time of need.

The sheaves of wheat are a symbol of fulfillment, and they are like the precious grain which will be for the seeding of other fields in years to come. The service and the joys of Relief Society are everlasting; they are forever a reaping and a planting.

How beautifully the Psalm has expressed the rejoicing of the daughters:

> Let mount Zion rejoice, and let the daughters . . . be glad . . . . Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following (Psalm 48:11-13).

—V. P. C.

Not Just the Heart

Catherine E. Berry

The far, far pastures of the mind
Bloom green and fair,
Waiting to feed the hungry thoughts.
But winds blow down the lonely crevasses
Finding no searcher there.

The wide, wide spaces of the heart
Are crowded now,
Yielding their sustenance to fill
The thoughts that seek and yearn for greater heights
Of all love will allow.

The deep, deep canyons of the soul
Go unexplored,
Lying in wasted, unused lengths.
We have not learned it takes all three to hold
The treasure-laden board.

Notes TO THE FIELD

New Address for Relief Society

As of November 1, 1956, the general offices of Relief Society are located in The Relief Society Building at 76 North Main Street, Salt Lake City 16, Utah. This includes all departments except the Mormon Handicraft Gift Shop, located at 21 West South Temple Street.

Dedication of The Relief Society Building to Be Featured in December Magazine

The complete proceedings of the dedication of The Relief Society Building will be featured in the December *Relief Society Magazine*. Included will be a cover picture of the building in four colors, and many other illustrations inside the *Magazine*, some of them in color. President McKay's dedicatory prayer and addresses by the First Presidency and the general presidency of Relief Society will be presented.

Relief Society Souvenir Plate Available

The Relief Society Building souvenir plate may now be purchased at the general offices of Relief Society, 76 North Main Street, Salt Lake City 16, Utah, for $3.50, which includes mailing costs. The plate is made of Old English Staffordshire Ware and was especially designed for Relief Society. The center part of the design is a replica of The Relief Society Building. Photographs of the oil paintings of the nine general presidents of Relief Society are circled on the plate, and the whole pattern is bound with replicas of sheaves of wheat—an emblem long dear to Relief Society women. The motto of the society—"Charity Never Faileth"—is engraved on the plate.

Birthday Congratulations

The Birthday Congratulations column, for women ninety years of age and older, which has been part of the "Woman's Sphere" page, will generally be found, beginning with this issue of the *Magazine*, on the page facing the inside back cover.

Rozella Stringham Grant Makes Rugs of Intricate Designs

ROZELLA Stringham Grant, Glendale, California, has made more than one hundred rugs. Using cast-off woolen materials cut on the bias in three-fourths inch wide strips, she crochets the strips together with carpet warp. Occasionally, she makes rugs of solid color, but finds greater scope for her artistry in using blending and contrasting colors in many all-over and "swirl" designs. In some of the rugs she makes a recurring border motif of colorful figures on a lighter ground, and the edges are made of the same colors as the border motifs. She has also made many braided and hooked rugs, and it is easy for her to see in any home where a colorful homemade rug could be placed to advantage. She believes that a woman's hands are made for homemaking—for making beautiful handwork to beautify her home—and the homes of others.

Mrs. Grant, now ninety-four years old, is also an excellent cook, being particularly famous among her friends for her homemade cookies and whole-wheat bread. She is the mother of six children, grandmother to sixteen, and great-grandmother to thirty-five. She has been a Relief Society secretary, a counselor, and a president, and has lived in her own life the ideals of charity and service which are exemplified in Relief Society work.

Autumn

Gene Romolo

Like a gorgeous bird of tropic birth
With widespread pinions,
Splendorous autumn hovers over earth,
Deepening the hues of ungirthed gold
In sunlit glory
Radiating over mountain crests and wold.
And when the time comes for autumn's end of duty,
Like a topic, molting bird, it sheds its beauty.

Beauty Is More Than Skin Deep

What is beauty? Who can have it?

Ask John Robert Powers, world-famous authority on the subject. After many years of choosing and training beautiful models, he will tell you, though it sounds trite:

"There are certain features that most beautiful women have in common" . . . "a glow of health," "a radiant personality," "a complete

self-assurance and naturalness," "intellectual curiosity, integrity, and stability of character."

"Beauty comes from within." "It is within the potentialities of almost any girl . . . ."

Or look to some authorities of the past. Said Emerson: "Beauty is the soundness of the bones . . . a peach-ripe complexion; health of constitution that makes the sparkle and power of the eyes." ". . . character gives splendor to youth."

Sir James Barrie says of charm [the sister of beauty]: "If you have it you don't need anything else, and if you don't have it, it doesn't much matter what else you have."

Beauty is largely a matter of the thoughts we think, the deeds we do, the food we eat, the interest we show in others.

It is the sum of sincerity, enthusiasm, and unselfishness.

It is the product of busy days and nights untroubled by guilty regrets.

Beauty is obedience to the laws of good and wise and wonderful living of the laws of health and happiness. To these add a lively search for eternal truth — for the good things here — for the good things hereafter —and you will surely find beauty in living, and be beautiful yourself. In short, beauty is a reflection of what you are inside yourself.

So, if you would be beautiful—

BE HONEST WITH YOURSELF

Far Are These Ways

Alice Morrey Bailey

Christmas comes across the sleeping hill
As gently as the new snow drifts tonight,
But in the valley song and laughter spill
Beneath the city's canopy of light.
The rainbow streets with holly-green are strung
And costly goods give shoppers wistful pause
With lighted trees and stockings limply hung,
Star-eyed children wait for Santa Claus.

These alien ways are seeming paradox,
And far are they from soft Judean plains
Where gentle shepherds watched their bedded flocks
Until the heavens burst with angel strains.
Yet gifts and ways of giving still are wide;
Through deserts of the heart the Magi ride.

Recipes From the Hawaii Mission

Submitted by Maurine M. Haycock

Chicken With Long Rice

3 lb. chicken
butter or cooking oil
1 clove garlic
1 piece ginger
2 or 3 bundles long rice*
salt and pepper
shoyu (soy sauce) to taste
Ajinomoto (Accent)

Cut chicken in serving pieces. Fry in butter or cooking oil with garlic and ginger until golden brown. Season to taste with salt and pepper. Boil neck and part of chicken about forty-five minutes separately, adding water so as to have at least two quarts of stock. Cover remaining chicken with water and cook till tender. Cut up long rice which has been soaked in water for forty minutes and cook for twenty minutes in stock. Combine with chicken, add shoyu (soy sauce) and Ajinomoto (Accent). May be served plain or with rice or poi.

*Long rice is a product resembling spaghetti in shape, but made of cooked rice. It may be purchased in nearly all stores which carry Oriental foods.

Sukiyake

2 lbs. chicken, cut from bones
6 tbsp. shoyu (soy sauce)
6 tbsp. sugar
1 can Japanese bamboo shoots
1 can mushrooms
2 bunches green onions
1 tsp. Ajinomoto (Accent)
salt to taste
chicken fat

Cut chicken in small pieces. Slice bamboo shoots and mushrooms. Cut green onions (including tops) into one-inch pieces. Heat the pan, put in some small pieces of chicken fat. When melted add enough chicken to half fill the pan. Add sugar and shoyu (soy sauce) and mix well with chicken. When it begins to boil, push to sides of pan, add some of the mushrooms, bamboo shoots, and onions. Cook 10 minutes. More chicken, vegetables, sugar, and shoyu (soy sauce) should be added from time to time. Do not allow the sukiyake to brown. If it begins to dry out, add a little water, additional sugar, and shoyu (soy sauce).

Sukiyake is called "Hekka" in Hawaii. It is served with rice, a green salad, and pickled vegetables. Makes six servings.

Teruyaki
Barbecued Steak

2 lbs. round steak ¼ inch thick
1 c. shoyu (soy sauce)
½ tsp. Ajinomoto (Accent)
1 clove garlic (either mash or chop very fine)
1 tbsp. finely chopped ginger root

Soak steak in seasoning mixture for about 1 hour or longer, if desired. It may be cooked over hot charcoal or broiled.

Haupia
Coconut Pudding

1 c. fresh milk
3 c. coconut milk
5 tbsp. cornstarch
3 or 4 large coconuts
5 tbsp. sugar
2 or 3 drops vanilla extract or
1 drop lemon extract
pinch of salt

Grate three or four large coconuts, which will make about three cups coconut milk. Moisten grated coconuts and allow to stand for twenty minutes. Squeeze out liquid

through a cheesecloth. Place fresh milk and coconut milk in double boiler and, when warm, add the cornstarch and sugar which has been mixed with a little of the coconut milk, and then the salt and lemon extract. This may be served either in individual dishes, or cut in squares and eaten by hand.

Pineapple Tapioca Whip

- 1½ c. pineapple juice
- 2 tbsp. minute tapioca
- ½ tsp. vanilla extract
- 2 egg yolks
- ½ c. whipping cream
- 3 tbsp. sugar

Bring pineapple juice to a boil, add tapioca, and cook slowly until clear, then mix sugar with eggs. Combine the two mixtures and cook for a few minutes. Cool and add vanilla, stirring it once in awhile. When cool, fold in the whipped cream and pour into glasses. Chill before serving.

Coconut Macaroons

- ½ c. sifted flour
- ¼ c. sugar
- ¼ c. light corn syrup
- 1 egg white
- 1¾ c. grated fresh coconut

Mix flour and sugar and stir in syrup gradually so the mixture will not form lumps. Beat egg white until stiff and fold in coconut. Add the sugar and flour mixture. Shape into small balls, place on slightly buttered baking sheet, and flatten a little with a knife. Bake in 400° oven for ten minutes, and, if not browned, place under broiler heat for a minute or two.

Paniola
Hawaiian Cowboy Stew

- 2 lbs. beef, cut into 1½ inch cubes
- shoyu (soy sauce) enough to cover cubes
- 2 tbsp. bacon fat
- 4 c. boiling water
- 1 tsp. Worcestershire sauce
- 1 tsp. garlic powder
- ½ c. chopped onion
- ⅔ tbsp. salt
- ½ tsp. pepper
- 1 tsp. brown sugar
- 6 carrots
- 4 potatoes
- 1½ c. cut green beans
- 6 small white onions
- 2 tbsp. flour
- 4 tbsp. cold water

Soak beef in shoyu (soy sauce). Brown well in bacon fat, then add water, Worcestershire sauce, garlic powder, chopped onion, salt, pepper, and brown sugar, and let simmer for one and one half hours, stirring occasionally. Cut carrots into one-inch pieces and potatoes into one-inch cubes and add vegetables to meat and cook until done. Dissolve flour in water and add to stew and cook until gravy is thickened.

Pork Chop Suey

- 1 c. canned bean sprouts
- 1 c. chopped cooked pork
- 1 c. chopped celery
- ½ c. green pepper strips
- ½ c. chopped onion
- ½ c. sliced mushrooms
- 1 c. chicken broth
- 1 tsp. cornstarch
- 2 tbsp. cold water
- 2 tbsp. shoyu (soy sauce)

Saute celery, onion, mushrooms, and pork in butter for three minutes. Add pepper, bean sprouts, cornstarch mixed in water, and chicken broth. Bring mixture to boiling point and simmer for four minutes. (French style or thinly cut string beans or thin strips of carrots may also be added, if desired.) Serve with fluffy white rice.

Candy Recipes

Mary J. Wilson

IT is necessary to determine the temperature for each particular recipe for candy as the ingredients affect the degree of heat to be used. "Neither can a temperature, once established in a given locality, be used indiscriminately in other places, as it varies with a change in altitude" (*Practical Cookery Book*).

Temperature Tests For Candy-Making At Various Altitudes

(Extension Service U. S. A. C., County Agent Work, Ogden, Utah, by Maude Martin)

Test in Cold Water	Degrees F. on Candy Thermometer		
	Sea Level	5000 Feet	7500 Feet
Soft Ball (can be picked up but flattens)	234° to 240°F.	224° to 230°F.	219° to 225°F.
Firm Ball (holds shape unless pressed)	242° to 248°F.	232° to 238°F.	227° to 233°F.
Hard Ball (holds shape though pliable)	250° to 268°F.	240° to 258°F.	235° to 253°F.
Soft Crack (separates into hard threads but not brittle)	270° to 290°F.	260° to 280°F.	255° to 275°F.
Hard Crack (separates into hard and brittle threads)	300° to 310°F.	290° to 300°F.	285° to 295°F.

Always test your thermometer before using. For example, if water boils at 210°F. in your locality instead of 212°F., subtract two from all recipes. In testing my thermometer at Ogden, Utah, altitude (which is 4300 feet), it registered only 200°F. at boiling point, so I subtract 12° from the temperature given in the recipes.

Chocolate Mint Meltaways

1 lb. shredded milk chocolate
1 tbsp. mint flavoring
1 c. finely shredded cocoa butter
3 tbsp. butter (melt with cocoa butter)

Melt chocolate in a double boiler, not too hot. Beat until smooth. Add melted butters and mix until thoroughly blended. Pour into 7" bowl. Add mint. Place in refrigerator or other cold place until it feels cool but not thick. Stir occasionally and scrape from sides of bowl while cooling (about 20 minutes). Watch closely so that it does not harden (in which case place over warm water a few minutes and beat smooth, but do not allow to become warm). When about the consistency of very soft custard, beat 10 to 15 minutes, or until fluffy, but not too heavy. Use electric beater. The mixture should be soft enough to spread like heavy whipped cream.

Have two pans the same size, 8x8 or 9x9 square, lined with wax paper. Pour mixture into one pan, cover with heavy wax paper and with the other pan, press down to flatten mixture to make it smooth. Let stand in 70° room until firm to touch but not too hard, then cut into uniform squares while still in pan and not too firm. Let harden. Dip in chocolate.

Caramel Corn

1 c. cane sugar
¼ c. white syrup
½ c. hot water
(Cook to 260°)

Add—
2 tbsp. butter
¾ tbsp. salt
2½ tbsp. molasses
1 c. peanuts
(Continue cooking to 300°)

Butter a large, warm bowl. Add about 6 cups freshly popped corn. (I like to put the corn in a warm oven while the syrup is cooking.)

Have two long, buttered forks ready. Pour syrup over corn, stirring with fork. When syrup is used up, take two forks and stir corn well. Turn onto buttered marble slab. Separate corn and let cool before storing.

Peanut Brittle

1	c.	white corn syrup	½	tbsp.	butter
½	c.	water	1½	tsp.	salt
2	c.	sugar	2	tsp.	vanilla
2	c.	raw Spanish peanuts	2	tsp.	soda

Cook syrup, water, and sugar to soft ball stage or 2" thread. Add the peanuts to the cooking mixture and continue to stir constantly until syrup turns light golden color. Turn off heat. Add butter, salt, vanilla, and soda, and stir. Pour mixture onto cookie sheet, greased with oil.

English Toffee

2½	c.	sugar	1	lb.	pecans
½	c.	water	2	lb.	milk chocolate
¼	c.	white corn syrup			chopped pecans as desired
1	lb.	butter			

Spread pecans on two cookie sheets. Cook sugar, water, syrup and butter to 285-290°. Pour over pecans. Melt 1 lb. chocolate over top and spread when melted. Sprinkle chopped nuts on top. Set until cold and can be turned over. Repeat chocolate and nut process on other side. This is a large recipe.

Jellies

5	heaping tbsp. Agar flakes*		½	c.	cold water
4	c.	cold water	1	c.	white corn syrup
3½	c.	cane sugar	1	tbsp.	flavoring

Combine Agar flakes and 4 c. cold water in large aluminum pan. Bring to boil, stirring constantly. As soon as it boils, pour mixture over the sugar, ½ c. cold water, and syrup, and mix. Put back into pan and cook rapidly to 220°. Watch that it does not boil over. Skim if necessary and stir occasionally. If two flavors are desired, divide mixture. Add the desired flavoring (strawberry, raspberry, mint, etc.) and the desired coloring. Pour into two 7x7" square pans that have been rinsed in cold water and not dried. Allow to stand until firm, which will take several hours. Do not refrigerate. Cut into squares and roll in granulated sugar. Serve in bonbon cups. This candy lasts a long time.

*If fine ground flakes are used, only 2½ tbsp. instead of 5 tbsp. will be needed. Agar flakes are made from seaweed found near Japan. The product has been difficult to purchase in some cities since the war. I bought ½ lb. for $1.06 at the Agar Products Company, 616-618 North Robertson Boulevard, Los Angeles 46, California. This amount lasts a long time. This was a fine-ground Agar.

Mazetta Stock
(Used in Making French Almond Nougat)

1½	c.	sugar	¼	c.	cold water
1¼	c.	white syrup	½	c.	fresh egg whites

Cook sugar, syrup, and water to 230° and then beat egg whites in large heat-proof bowl until they cling to bowl. Keep cooking syrup mixture until it reaches 238°, then remove from stove and add slowly to egg whites, beating with electric beater all the time until thick and lukewarm.

This stock may be kept for several days covered with wax paper and damp cloth, or in a glass jar, and kept in 60° temperature. Do not refrigerate. This is enough Mazetta stock for two recipes of almond nougat.

French Almond Nougat

1½	c.	sugar	½	c.	nuts
1¼	c.	white syrup	2	tsp.	vanilla
½	c.	stick butter melted	2¾	c.	Mazetta stock
½	tsp.	salt			

Cook sugar and syrup to 275°. Place Mazetta stock in warm, well-buttered heat-proof bowl. Add syrup all at once. Mix with a wooden spoon. Add butter and flavoring very slowly, stirring all the time. Then add salt and nuts, a few at a time. Mix thoroughly. Pour into a 9x9" well-buttered pan. Smooth down with wet hands to make a shiny surface. Set in refrigerator. When cold and stiff, turn onto board. With heavy, oiled candy knife, cut into strips and then into bite-size pieces. May be dipped in chocolate. If not dipped, wrap individually in wax paper. Makes about 70 pieces.

Nuts should be toasted to a light tan color for better flavor.

Opera Creams

4	c.	cane sugar	¼	tsp.	salt
2	c.	half-and-half cream	1	tsp.	vanilla or maple flavoring or
2	tbsp.	white syrup	2	tbsp.	melted chocolate
½	c.	nuts (broken)			

Combine all ingredients except nuts and flavoring in a large pan. Cook to 240°, stirring occasionally. Remove from fire, but do not stir. Let stand 5 minutes. Pour onto damp marble slab. Allow to cool 2 minutes. Add flavoring and salt and coloring. Work with putty knives, like fondant, until firm enough to knead. After kneading, add nuts. Place in a paper-lined square pan, and with moist palm, smooth surface. This gives it a glossy finish. Cover with wax paper if not eaten at once. If you do not wrap, serve in bonbon cups.

Caramels

2	c.	sugar	3	c.	cream*
1¼	c.	white corn syrup			

Combine sugar, syrup, and 1 cup of cream in a heavy pan. Cook to a soft ball stage. Add second cup of cream and cook also to a soft ball stage, then add the third cup of cream and cook to a firm ball stage. Stir just occasionally during the cooking of the first two cups of cream and until it begins to thicken slightly with the third cup of cream, then stir constantly until a firm ball is formed in cold water. Butter a 7½"x11" pan and scrape all of the caramel mixture into it. When cold, cut around the edges of the pan to loosen caramel, then turn pan upside down and strike hard on chopping board Cut candy into squares and wrap in wax paper. This candy is suitable for shipping.

*Heavy cream makes better caramels. Half-and-half may be used with good results

Variations:

1. Place 5 or 6 pecans in groups on a cookie sheet. Cover nuts with a tablespoon of caramel (just cooked enough to hold together). When cool, cover with chocolate or dip.

2. Pour cooked mixture into pans, spread with marshmallows and cut into small pieces. When cool enough to handle, roll like a jelly roll and slice.

3. Add two squares of chocolate after the third cup of cream has cooked a few minutes, stirring constantly to firm ball stage, then pour into 7½"x11" buttered pan. Cut into squares, add a toasted almond (without removing the skin) to the center of each square. Roll into an oblong piece and wrap in wax paper.

4. Pour cooked caramel onto buttered cookie sheet that has sides. Have panocha, with plenty of nuts in it, ready to spread over caramel, after it has been taken from the cookie sheet. Spread panocha evenly over caramel. Roll up like jelly roll and pull out to wanted size for cutting. Wrap in aluminum foil and store in refrigerator. If it becomes too hard, take out and keep at room temperature for some time before serving.

Panocha

2	c. white sugar	2	tbsp. white corn syrup
2	c. brown sugar		butter, size of large walnut
1½	c. light cream		

Combine all ingredients in pan and stir until dissolved. Continue to stir occasionally while cooking. Place lid on kettle when it starts to boil, for about a minute, as this dissolves the tiny sugar crystals on the side of the pan. Cook to soft ball stage when tested in cold water. Place butter in center of pan and pour candy over it. Don't scrape pan, but let candy drip out. When cool, beat with a fork until it can be molded with the lower part of the hand. If it should be cooked too hard, a very small amount of cream can be added at this time, then worked well. Add nuts and flavoring. Make it into rolls and wrap in wax paper.

Fudge

4	c. sugar	2	squares chocolate
	butter	2 tbsp.	white syrup
1½	c. light cream		vanilla

Use same instructions for fudge as are given for panocha. Don't move it while it is cooling. You should have a very smooth, creamy fudge.

Use black walnut flavoring and black walnuts occasionally for a variation.

Double Divinity

First Mixture:		Second Mixture:	
3	c. suger	1	c. sugar
¾	c. water	½	c. water
1	c. light corn syrup		

Other Ingredients:			
3	egg whites	2	c. chopped nuts
2	tsp. vanilla	½	c. candied cherries (optional)

Cook first mixture, stirring until ingredients are dissolved, then cook without stirring until firm ball is formed in cold water. When first mixture is done, put second on medium heat and cook until very firm ball is formed—244°. Beat egg whites stiff in a large bowl and gradually pour over them the first mixture, beating constantly. When the second mixture is done, slowly pour over first combination and beat until it will not adhere to fingers. Add vanilla, chopped nuts, and cherries, if desired. Drop by spoonfuls on wax paper.

Heart's Bounty

Chapter 6 (*Conclusion*)

Deone R. Sutherland

IT was on Parker Josephson's second visit to the Griffith farm that he brought with him his grandmother's high, square-cut diamond ring.

"Mother's sister inherited the wedding ring, but I'm having one made that will harmonize with this."

"It's the most beautiful ring I've ever seen. I'll be afraid to wear it," Annie exclaimed.

"Well, we're both afraid of something then. I've got to talk to your father tonight."

They were standing under the young orchard trees that were budding. The blue sky dipped in streaks of color in the west until it reached the ever-stretching peaceful lake.

Annie smiled, "Oh, Parker, Father's always liked you. The first time he ever met you, you did him a kindness."

Parker laughed, "Your great dark eyes were so tragic that morning when your father left you at the Williams. I remember I thought to myself, now, there's real material for the stage."

Annie laughed with him, but Parker went on, "I never dreamed then that we would be here watching this sunset, planning our lives together. Yet, somehow, I feel that even from that early time, this moment was inevitable."

After dinner Parker stayed in the little parlor and talked to Brother Griffith. Annie's father had always felt very warm toward this older boy who had been such a good friend to Marie and his daughter. He was overjoyed to give this fine young man his blessing and welcome him into the family. When Parker claimed Annie from the kitchen, he put the diamond ring on her finger for always.

That evening Parker and Annie's brothers made popcorn over the kitchen stove. Then they all sat around talking and watching the fire burn down. Brother Griffith remarked on how much like a little sister Marie had been, and how fond Annie had been of Parker even when she was young.

Annie blushed in the firelight and tried to get her father to stop.

Parker reached over and took Annie's hand as though to look at her new ring, but simply continued to hold it instead.

"Yes, Marie was always a delightful little sister to me, and I was happy to hear of her marriage. But Annie was the one who crept into my heart and stayed. Annie, I never really dared give up hope I'd find you waiting. I forced myself not to consider any other possibility, for my work on my mission had to come first, I felt."

Annie murmured, "I never deserved so much."

A coal dropped softly in the stove, and the firelight spattered briefly.

BROTHER Williams made a trip to the Griffith home in early May. "My wife wants everything arranged to her complete satisfaction," he laughed, "so she made me come

in person rather than just trusting to letters. She'll brook no refusals, either. And I won't dare to go home unless everyone agrees to what she proposes."

The Griffiths could not help but laugh at his good-natured humor.

Brother Williams continued, "Now Annie and Parker will be getting married in the Endowment House, my wife and I and Agnes and Marie, and dozens of friends and relatives, think the only thing to do is to have the reception after the marriage in our home. Annie is our second daughter, and we can't bear to miss out on anything that promises so much happiness. Parker's so well thought of (as well as Annie, of course) that we want to do this little thing for them. Oh, the number of girls who've admired your Parker, Annie! We've got to give them a lovely reception to remember."

Again Annie and her family could not help but laugh along with Brother Williams, and, finally, everything was settled. The marriage was to take place in June.

"Thank goodness, Annie, you've all your linens and a proper-sized hope chest." Mrs. Griffiths sighed.

"You're so glad I'm going to be using it at last," teased Annie.

"I am," said her mother stoutly, and then a cloud passed over her face. "I am, and then I'm not, if you know what I mean."

"I do," said Annie softly. "I feel that way myself sometimes." She stroked her mother's worn cheek gently. "We'll do lots of visiting back and forth."

Her mother smiled, "Your father was saying a wedding was such a happy occasion, it is odd how there can be a drop of sadness; yet there is."

But Annie was already talking about her wedding dress. Marie had sent word that Annie was to use the same dress that she had been married in. They could save it for their children, because she would never have the heart to let it be remodeled into a useful gown.

"Sisters often are married in the same dress, and truly I couldn't have a dearer sister. My only regret is that my delicate condition won't let me take any kind of prominent part at your wedding reception, so you must let me enter in the festivities by your doing me the kindness of wearing the dress that brought me more happiness than I dreamed possible in this human life. You have no idea how much better my health has been since dear little Sissy was born."

Annie was overjoyed with Marie's long letters. Everyone was far too good to her, she felt.

Brother Griffith delivered Annie and her trunk to the Williams in the early part of June. Her mother planned to come to stay a few days before the wedding, but the Williamses insisted Annie come sooner, so alterations could be made on Marie's dress.

Annie put on the wedding dress while Aunt Agnes and Mrs. Hemp kneeled with their mouths filled with pins. Sister Williams could not keep from exclaiming again and again at how lovely Annie looked in the heavy satin gown. The material took on almost a white translucent sheen when Annie moved. She caught her breath at the sight of the gown in Sister Williams' oval mirror. The rich ruching of

lace at her sleeves and over the shoulder and across her bosom was more beautiful than she had remembered.

"It's beautiful on you, there's no question about it," Mrs. Hemp muttered, as she bent low to make sure the dress draped properly.

THERE was not only the wedding dress to be fitted, but a gown from the Williams was presented to Annie as an early wedding present. That, too, must have the stiffening placed exactly. The crowning gift came just a little over a week before the wedding, from Aunt Agnes. Annie cried when she saw it, but Aunt Agnes gruffly told her, if she didn't have a right to do a little work in secret on a present for their own Annie, she didn't know what the world was coming to. Annie tried on the long blue velvet coat with the white fur at the throat and the matching velvet bonnet. Never had she dreamed she might look so elegant.

"You can have one or two things almost as lovely as you, I guess," said Aunt Agnes with satisfaction. "Parker's getting the prettiest bride in the whole valley, and you might as well have a few things to show off his prize with."

"But this is far too much," Annie protested, stroking the beautiful velvet with her hand.

Annie's mother came down four days before the wedding. She added gifts of petticoats and long warm stockings to the many things Annie already had. She exclaimed unbelievingly over the beautiful clothes, and admired the gifts that were already arriving at the Williams' house in advance of the reception.

Parker and Annie took her mother and father to see the house that the Josephsons and Parker had built several blocks east of his father's. The wide, light-colored two-story house seemed unreal to Annie, sitting in the buggy staring at its gleaming windows.

"It's a lovely house, Annie," her father said, "and if there's half the love in there that your mother brought to our house, you'll always have a home you can call blessed."

Annie felt very humble as she laid her head on her father's shoulder. The dresses, the house, perhaps they were a dream, a temporal inconsequentiality. What was important was the love she and Parker had. She sat upright with her back stiff against the buggy seat.

"I promise I'll remember what is really important, Papa, all my life."

PARKER stopped by to help Annie open more of the gifts that arrived at the Williams. He was pleased that Brother and Sister Griffith had liked the house, he told Annie.

Annie looked at him thoughtfully. "How could anyone help but like such a beautiful home?"

Parker stroked his hand across the dark wing of her hair. "Of course, we don't have much furniture yet. I'm afraid it will seem pretty bare for awhile. After I begin teaching, we'll be able to do more about . . . ."

"Oh, Parker," Annie cried, "don't you realize that it could be a tepee or a dirt dugout, and it would still be the most wonderful place in the world as long as you were there."

Parker's eyes darkened, and he moved to take Annie in his arms,

but she was already to the stairs and smiling down at him. Aunt Agnes came in the door.

Parker turned to her in exasperation. "Here I always thought Marie was the little minx, but I believe I'm marrying the tease after all."

Agnes smiled, "Well, you're marrying the deep one, that I know."

Annie laughed and waved, "Mama is helping me upstairs, and here I go." She blew a kiss to Parker and disappeared.

"Am I the luckiest man in the world or not, Aunt Agnes?" He put an arm around her waist and waltzed her around.

Aunt Agnes came down on her heels in a determined hurry as soon as she caught her balance.

"You're both lucky, but you're the kind who make your own luck with the good Lord's blessings."

Parker looked at her seriously. "I'm thankful for my blessings and humbled by them. You know that, don't you, Aunt Agnes?"

"I do." The elderly lady pulled his cheek to hers and kissed him. "I used to do that more often when you were a little shaver skinning your knees climbing trees. And I expect I'll be doing it to your children."

THE twenty-first of June was warm and sunny.

"We have a beautiful day," Sister Griffith smiled at Marie in the hall.

Sissy was dancing around her grandmother's room with her curls bouncing with golden sunlight.

"She's so like Marie." Sister Williams beamed at Sissy as she caught her hand to take her down to breakfast.

Annie stood looking out of the window of her bedroom. Her dark hair tumbled down her back. Her white nightgown was caught in ruffles at the wrist. She must start getting ready. Yet she knew if she made a sound, her room would be filled with women helping her dress, urging her to eat. Surely, she had just a moment left. She could see the Josephsons' yard. Was Parker still asleep? What was he thinking about this morning? After today no longer would she be Annie Griffith. How much of her identity besides her name would she lose? She leaned her cheek against the warm window pane. Of what does a person think on this morning of all mornings? Was she feeling a little sad? Dismayed? She waited for the happiness of the past months to come tumbling in upon her. She felt nothing for a moment.

Then the back door of the Josephson house opened. Parker was out walking in the yard. She leaned her head again to the window. He was fully dressed in his good dark suit. She should not be looking at him like this. She drew back a little from the window. But just then Ruff, his dog, came bounding around the house. He leaped eagerly against Parker, and there was Parker going down on one knee to stroke Ruff. She saw him bury his face against the dog's soft fur.

"Oh, Parker, Parker." She shook her head, smiling through her tears. How could she ever make up for all that was so dear in Parker that was to be hers? She must dress quickly. Parker was to be with her for all time and eternity, and she had no extra time to be wasted.

Recipes for Cheese Dishes

Rhea H. Gardner

ALWAYS keep some cheese on hand and you will never be without something you can prepare for either your family or unexpected callers, in just a few minutes. There are hundreds of different cheese recipes contributed by almost every nation in the world. Here are just a few to get your imagination and ingenuity working.

Cheese Fingers

1	c.	sifted flour	1½	c. (6 oz.)	grated sharp Cheddar cheese
½	tsp.	salt	4	tbsp.	softened butter
		dash pepper			
2	tbsp.	milk (about)			

Sift flour, salt, and pepper. Add cheese and butter. Mix with fork till crumbly and well blended. Gradually stir in milk until moist enough to roll. Roll on slightly floured board about ⅛ inch thick. Cut into finger lengths. Place on greased baking sheet. Bake in 425° oven about 10 minutes or until slightly brown. Makes about 3½ dozen fingers. Serve with soup or salad.

Toasted Cheese Rolls

1	(3-oz.) pkg.	cream cheese	½	tsp.	salt
2	tbsp.	butter	8	thin slices	fresh bread
1	tbsp.	chopped parsley			

Mix together and cream. Spread on bread from which crusts have been cut. Carefully roll and secure with toothpicks. Cover with damp cloth and let stand in a cool place until ready to bake. Bake on oiled cookie sheet about 12 minutes in 425°F. oven. Excellent salad accompaniment.

Stuffed Celery Fillings

(1)

1	c.	blue cheese	4	tbsp.	finely chopped salted peanuts or almonds
1	tbsp.	butter			

Mix together. Spread on celery stalks.

(2)

1	(3-oz.) pkg.	cream cheese	1	tbsp.	finely chopped parsley
2	tbsp.	cream	1	tbsp.	minced onion or chives

Blend cheese and cream until fluffy. Add parsley and onion. Mix well. Spread. These mixtures may also be used as toppings for crisp crackers or potato chips.

Cheese Rice Souffle

¼	c.	brown rice (1 c. cooked)	½	lb. (2 c.)	thinly sliced Cheddar cheese
2	tbsp.	butter or other fat	4		eggs, separated
3	tbsp.	flour	½	tsp.	salt
			¾	c.	milk

Cook rice in 1½ c. boiling water and ¾ teaspoon salt in pan with close-fitting lid for 15 to 20 minutes. Make white sauce of butter, flour, and milk in top part of double boiler. Cook until thickened and smooth. Add cheese and stir until melted. Fold in cooked rice, beaten egg yolks, and seasonings. Fold in stiffly beaten egg whites. Turn at once into oiled casserole. Bake in 325° oven 40 minutes or until spatula inserted into the center comes out clean. Do not open oven while souffle is cooking. Serves 4 or 5.

Steamed Cheese Pudding

¼ c. butter
2 c. (½ lb.) grated cheese (Swiss or Cheddar)
dash pepper
4 eggs, separated
1 c. flour
1 tsp. salt

Cream butter until soft. Add egg yolks and beat until creamy. Stir in cheese, flour, and seasonings and mix well. Fold in stiffly beaten egg whites. Pour into buttered 8-inch mold. Cover. Place in pan half full of simmering water on top of stove or in oven. Steam for about 35 to 40 minutes or until done. Take care that water is kept at simmering temperature. If it boils the pudding will be watery and have holes. Carefully loosen sides of pudding, unmold on hot platter. Serve with creamed vegetables, chicken, or just by itself with a crisp salad.

Cheese and Ham Casserole

2 c. cooked noodles (about 1 c. dry)
2 tbsp. butter
½ tsp. salt
2 tbsp. flour
dash pepper
2 c. milk
1 c. diced cooked ham
1 c. (¼ lb.) diced cheese

Cook noodles until tender. Drain. Make sauce with butter, flour, seasonings, and milk. Cook sauce over low heat, stirring constantly until thick, and smooth. Remove from heat. Add ham, cheese, and noodles and mix well. Pour into oiled 2-quart casserole and bake in 325°F. oven 20 to 25 minutes or until top is bubbly and slightly brown.

Sketch for November

Lael W. Hill

Here is November
In autumn designs:
Brittle brown fingers
Of wall-clinging vines,
Thin word of sparrows
At sun slant and thinned,
Girl in a red coat
Walking with wind.

NOTES FROM THE FIELD

Margaret C. Pickering, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for April 1950, page 278, and the *Handbook of Instructions*, page 123.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Margaret R. Jackson

NEW ENGLAND MISSION, CAMBRIDGE BRANCH RELIEF SOCIETY CONDUCTS SUCCESSFUL BAZAAR

Left to right: Margaret R. Jackson, President, New England Mission Relief Society; officers of the Cambridge Branch Relief Society: Leonora B. Cox, President; Bessie Ryther, Secretary-Treasurer; Elizabeth J. Freeman, Counselor; Alice Karas, work meeting leader; Bonita T. Bennion, Counselor.

President Margaret R. Jackson reports the success of this unusual bazaar: "The bazaar presented an excellent display of handwork and other items. The sisters made several hundred dollars, and the bazaar included everything from wonderful New England recipe books made by Relief Society members, to fresh honey from the hives belonging to one of the members. The unique thing about the bazaar, I felt, was the way the sisters worked to get ready for it. They decided in advance what they wanted the bazaar to include. They then divided the work into as many months as there were left until the time of the bazaar. They mimeographed copies of their plans and gave a copy to each member. Each work meeting they worked like bees, beginning their quota for that month. Then, at the close of the work period, each member would take some part of the unfinished work home and bring it back to the next meeting. They would then start on the next month's quota. The plans were most perfect in organization and development."

Photograph submitted by May Dyer

CENTRAL STATES MISSION, LIBERTY (MISSOURI) BRANCH CONDUCTS QUILT-MAKING PROJECT

Front row, left to right: Calvina Davis; Mary Harrison; Ocean Dick; Jean McCullock; Laura Evans; Mickey Gordona; Alice Tolman, First Counselor; Sybil Rayner.

Back row, left to right: Ruby Miller; Cleora Williams, Secretary-Treasurer; Wanda Rogers, Second Counselor; Jewel Mackesty, President; Ida McHenry.

May Dyer, President, Central States Mission Relief Society, reports the activities of this devoted organization: "The sisters of the Liberty, Missouri, Branch always gather together with a special feeling of humility. They are privileged to meet each week in a hallowed spot, over the Liberty Jail, where the Prophet Joseph Smith suffered as a prisoner for many months. This branch Relief Society was begun in March 1955, with fourteen members. Under the able leadership of Sybil Rayner, Jewel Mackesty, and Alice Tolman, the members have made an enviable record, in spite of the fact that many of them have to drive a distance of fifty to seventy-five miles from their homes to meeting and back. Although they have to drive 110 miles a month to get their visiting teaching done, Wanda Rogers and Ocean Dick, and others who have helped, have always achieved a one hundred per cent visiting teaching record. The branch has also scored one hundred per cent on The Book of Mormon reading project. Last November the women conducted a very successful bazaar in Liberty. Although it was very stormy weather, the women brought 160 articles which they had made. In addition to the bazaar, they had a bake sale at the same time. At the spring Relief Society fair and fashion show, in Independence, the Liberty Branch again submitted many articles and received three first-place awards. Since the organization, they have tied one quilt and quilted three more, a remarkable accomplishment, considering that the sisters knew nothing about quilting until Alice Tolman, a missionary custodian at the Liberty Jail, taught them how to quilt."

Photograph submitted by Rosalie Marble

SOUTH SEVIER STAKE (UTAH) RELIEF SOCIETY BOARD MAKES QUILT OF UNUSUAL DESIGN

Front row, left to right, members of the stake board: Maurine R. Goold, Education Counselor; Dona Hansen; Lou Ella Lee; Faye K. Nielson, President; Muriel C. Mathis.

Back row, left to right: Nola Ware; Golda P. Busk; Beth Gregerson; Margaret Bown: Berneice Wade, Work Director Counselor; Rosalie Marble, Secretary-Treasurer.

The design of this lovely quilt is a replica of the stake house. In order to raise money for the stake building fund, over nine hundred and thirty-six names were placed on the quilt which was presented to President William Bliss Daniels and Sister LaVerne Daniels.

Photograph submitted by Eliza L. Robinson

STAR VALLEY STAKE (WYOMING) VISITING TEACHERS CONVENTION, June 26, 1956

Seated, front row, third from the left: Margaret Winters, visiting teacher message leader; center, seated back of the piano: Sarah Passey, eighty-two years old, the oldest active visiting teacher in the stake, who was especially honored; at the right of Sister

Passey: Eva Nield, who has been a visiting teacher for fifty years, seated left of Sister Passey: Lois Hale, who was president of the Afton South Ward Relief Society during four of the eight years in which the visiting teachers of this ward achieved their one hundred per cent record.

Eliza L. Robinson, President, Star Valley Stake Relief Society, reports that a former visiting teacher, Martha Kennington, who is now an invalid and was not present when the picture was taken, wrote a dramatization for the convention entitled "Revelation," which was presented by members of her ward Relief Society as an example of effective visiting teaching.

Photograph submitted by Gladys K. Wagner

CENTRAL AMERICAN MISSION, PANAMA DISTRICT, PACIFIC BRANCH RELIEF SOCIETY EXHIBITS HAND-CARVED BATEAS

Front row, left to right: Joyce Munsell (seated); Thelma Barnett, Second Counselor.

Second row, left to right: Marie Tobert; Lorna Bowen; Myrna Houchen; Lo Ree Hickman, president during the project, and recently released; Maurine Richards.

Back row, left to right: Colleen Dial, President; Dorothy Davey; Clara Godbe; Lillian Andersen, Elaine Boyce.

Inset: Jean Bouche, Secretary-Treasurer.

Gladys K. Wagner, President, Central American Mission Relief Society, reports this unusual and lovely work meeting activity: "A Batea is a wooden bowl or tray, hand-carved, and used for many purposes, such as: to carry the family wash, to clean the rice, for carrying dishes, for use as wall plaques, salad bowls, and other household purposes. Painting these Bateas in colored oils with the original Cocle Indian designs became part of the work activities of the Relief Society of the Pacific Branch under the direction of a former president, Melza Biery, who is now residing in Quito, Ecuador. First Counselor Roberta Shirley, who now supervises the Batea work, was not present when the picture was taken."

BOISE STAKE (IDAHO), BOISE FOURTH WARD RELIEF SOCIETY HONORS THE VISITING TEACHERS AT CLOSING SOCIAL, May 1955

Edna S. Millar, President, Boise Stake Relief Society, reports an unusually successful social at which the visiting teachers were honored: "The enclosed account of the closing social of the Boise Fourth Ward Relief Society will enable you to catch the spirit of some of the fine work being done in our stake. I was present at this closing social, and the inspiration that Sister Emma F. Davis had in organizing this program was unique and exceptional."

The details of the planning for the social and the working out of the plans are reported by Sister Davis: "When I was asked to prepare the program for the luncheon honoring our visiting teachers, I felt at a loss, as it seemed we had already used every idea there could be. I prayed earnestly for inspiration, and it came to me very distinctly — why not have the sisters who are visited each month do the honoring? That was the answer. I asked two sisters in each district if they would like to pay tribute to their visiting teachers. Their response was one of the most heart-warming experiences I have ever had. The plans were to be a surprise for the visiting teachers, so we seated them at small tables by districts with the two members who were to pay them tribute. As each visiting teacher arose when her name was called, the sister in her district paid her a lovely tribute. Many original verses and sweet sentiments were expressed, which brought tears of joy and warmed the hearts and delighted the souls of our visiting teachers. Even two sweet non-members had enjoyed their visiting teachers very much, and were appreciative of the privilege of attending the social. Every officer and teacher of our Relief Society was also honored that day, to show our appreciation for their untiring efforts in Relief Society work. We feel that the visiting teachers in our ward now know how very much they are appreciated."

The Almighty

Jessie Dagsland Johannessen

The wind is shaking the trees. The leaves tremble.
They know the time soon is here for them to leave this
Wonderful world of birds, and sweet smell of flowers.
They went too fast—spring with its birth—and summer—
This beautiful summer with its laughter and happiness.
They are turning yellow now, these leaves, and they try
Desperately to let people remember them.
They put on their most colorful garments, and to the
Music of the wind they tread the last dance—
But the people—they hasten—don't stop to see
This magnificent work of nature—
Except a handful out of the world who look up in wonder,
In wonder of him, the Almighty, who made all this possible.
Who are we—not to stop and think of him who gave everything,
Even his Only Begotten, so that all who believe should not perish—
But have everlasting life?

LESSON DEPARTMENT

Theology—Characters and Teachings of The Book of Mormon

Lesson 45—Moroni Explains Principles and Ordinances of the Gospel

Elder Leland H. Monson

(Text: The Book of Mormon: the Book of Mormon, chapters 8 and 9; the Book of Ether, chapters 5 and 12:5-41; the Book of Moroni, chapters 1-7, and chapter 10)

For Tuesday, February 5, 1957

Objective: To show ". . . if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief" (Moroni 10:24).

Moroni the Last Nephite Survivor

FOR a period of at least twenty-one years (400-421 A.D.), Moroni, son of Mormon, roamed the wilderness and the plains as the last, sad survivor of a once mighty people. (See Mormon 8:3-6.) He was a wayfarer, living a lonesome and a forlorn life; a hunted man, for he knew that if the Lamanites found him they would kill him. The manner of his death is still a mystery.

After the battle of Cumorah, fought in 385 A.D., in which Moroni led ten thousand people, he was given custody of the sacred records, the brass plates, the twenty-four gold plates, the large plates of Nephi, and the plates of Mormon, including the small plates of Nephi.

Moroni studied the records and familiarized himself with the prophecies foretelling the destruction of his people and with the history of the Nephites and the Jaredites. He engraved an abridgment of the Jaredites, recorded on the twenty-four gold plates, upon his father's plates. This abridgment, the Book of Ether, was the first book we read in this course of study. It is a summary of a great civilization that suffered extinction because the people sought for blood and revenge (Moroni 9:23), and because they refused to serve the God of this land who is Jesus Christ.

Moroni Finishes His Father's Book

Before engraving the history of the Jaredites on Mormon's plates, Moroni wrote two chapters (chapters eight and nine) to conclude his

father's book, the Book of Mormon. In these two chapters, he recounts the death of his father and all other Nephites save himself:

And my father also was killed by them, and I even remain alone to write the sad tale of the destruction of my people. But behold, they are gone, and I fulfil the commandment of my father. And whether they will slay me, I know not (Mormon 8:3).

Conditions in Latter Days Given

Moroni relates the conditions that would exist when his father's record would come forth, he gives his testimony concerning the three Nephites and Jesus Christ, and addresses unbelievers.

Moroni writes:

Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing (Mormon 8:35).

There was no question in Moroni's mind about the coming forth of the writings:

And no one need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead (Mormon 8:26).

Moroni describes the social and religious conditions that would exist at the time of the coming forth of the record:

And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness (Mormon 8:27).

He further testifies that:

Yea, it shall come in a day when the power of God shall be denied, and churches become defiled and be lifted up in the pride of their hearts; yea, even in a day when leaders of churches and teachers shall rise in the pride of their hearts, even to the envying of them who belong to their churches.

Yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands;

And there shall also be heard of wars, rumors of wars, and earthquakes in divers places (Mormon 8:28-30).

Moroni further notes that the record will come forth in a day when, ". . . there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins" (Mormon 8:32), in a day when churches will have been built ". . . to get gain . . ." (Mormon 8:33).

And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted (Mormon 8:36-37).

Address to Unbelievers

To the unbelievers, Moroni says:

. . . turn ye unto the Lord, cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day (Mormon 9:6).

To those who deny latter-day revelation and the gifts of the spirit,

he says that they know not the gospel:

For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing? (Mormon 9:9).

Moroni states that the only reason for a lack of miracles is a lack of faith in God. (Mormon 9:20) Recalling the visit of Christ to the Nephites, Moroni calls attention to the fact that Jesus said:

And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover (Mormon 9:24).

Moroni calls upon unbelievers, "Be wise in the days of your probation . . . . See that ye art not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out" (Mormon 9:28-29).

In concluding the Book of Mormon, Moroni asks those to whom the record will come:

Condemn me not because of mine imperfection, neither my father, because of his imperfection, neither them who have written before him; but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been (Mormon 9:31).

Discourse on Faith

When Moroni was abridging the Book of Ether, he inserted some of his own teachings and experiences which are inspirational and reveal the greatness of Moroni's character. He addresses chapter 5 of Ether to the future translator of his writings, saying that the plates may be shown unto three by the power of God.

In the twelfth chapter of Ether, Moroni gives a discourse on faith:

. . . I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.

For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead; and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself not unto the world.

Wherefore, by faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.

For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith.

Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth.

Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptized with fire and with the Holy Ghost.

Behold, it was the faith of Ammon and his brethren which wrought so great a miracle among the Lamanites.

Yea, and even all they who wrought miracles wrought them by faith, even those who were before Christ and also those who were after.

And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith.

And neither at any time hath any wrought miracles until after their faith;

wherefore they first believed in the Son of God.

And there were many whose faith was so exceeding strong, even before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye to faith, and they were glad.

And behold, we have seen in this record that one of these was the brother of Jared . . . (Ether 12:6-7, 11-20).

Moroni points out that it was by faith that his ancestors obtained the promise that the record should come to their brethren through the Gentiles, and he expresses a fear which he told the Lord that the Gentiles would mock, when they would receive the record, because of the Nephites' weakness in writing. Moroni then states that the Lord had made the Nephites ". . . mighty in word by faith . . ." (Ether 12:23), but not in writing:

. . . because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote were mighty even as thou art, unto the overpowering of man to read them.

Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.

And when I had said this, the Lord spake unto me, saying: Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness . . . .

I give unto men weakness that they may be humble . . . .

Behold, I will show unto the Gentiles their weakness, and I will show unto them that faith, hope and charity bringeth unto me—the fountain of all righteousness (Ether 12:24-28).

And Moroni says that he was comforted. He recalled that the brother of Jared removed a mountain by faith, ". . . wherefore thou workest after men have faith . . . . And I also remember . . . man must hope, or he cannot receive an inheritance in the place which thou hast prepared" (Ether 12:30, 32).

And again, I remember that thou hast said that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men.

And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father.

Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity, because of our weakness, that thou wilt prove them, and take away their talent, yea, even that which they have received, and give unto them who shall have more abundantly.

And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity.

And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

And then shall ye know that I have

seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language concerning these things;

And only a few have I written, because of my weakness in writing.

And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever. Amen (Ether 12:33-41).

Teachings of the Book of Moroni

In beginning the Book of Moroni, Moroni says:

Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites lest they should destroy me (Moroni 1:1).

Moroni then discusses principles and ordinances of the gospel. He informs us that he writes these things:

. . . that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord (Moroni 1:4).

Moroni tells them concerning the bestowal of the Holy Ghost by the Nephite twelve. He writes concerning the ordination of priests and teachers. Moroni also gives the two prayers used by the Nephites in administering the bread and wine, both of which we use today in our sacramental service. Finally, he specifies the conditions and mode of baptism. People were not baptized except ". . . they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins" (Moroni 6:2). After this ordinance was performed they were numbered among the people of the Church.

The people met together frequently:

. . . to fast and to pray, and to speak one with another concerning the welfare of their souls . . . . And . . . to partake of bread and wine, in remembrance of the Lord Jesus (Moroni 6:5-6).

These people:

. . . were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders, and if they repented not, and confessed not, their names were blotted out . . . .

But as oft as they repented and sought forgiveness, with real intent, they were forgiven (Moroni 6:7-8).

Obtaining a Testimony of The Book of Mormon

Moroni, finally, closes his book and, of course, The Book of Mormon, writing to his brethren, the Lamanites, and giving some specific instructions on how a testimony of the truth of The Book of Mormon may be obtained:

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these tidings, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things (Moroni 10:3-5).

Moroni's Farewell Exhortation

Moroni further exhorts the Lamanites not to deny the gifts of God, one of which is given to one man and another of which is given to another man. One man, however, may have several gifts, ". . . according as he will" (Moroni 10:17).

And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

Wherefore, there must be faith; and if there must be faith there must also be hope; and if there must be hope there must also be charity.

And except ye have charity ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope . . . .

And now I speak unto all the ends of the earth — that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief (Moroni 10:18-21, 24).

Moroni closes his record with words that ring with assurance:

And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust? (Moroni 10:27).

And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen (Moroni 10:34).

Questions on the Lesson

1. What records did Moroni have?
2. What was the condition of the Lamanites and Nephites in his day?
3. What were the attitudes of Mormon and Moroni toward the gifts of the Spirit?
4. What social and religious conditions did Moroni foretell would prevail when the Nephite record would be brought forth?

Autumn Mood

Vesta N. Lukei

Bright maple leaves, and oak, gold-washed with sun,
That grew beside a stream an hour ago
Now fill my home with autumn's benison,
Epitomize the whole day's vibrant glow.

So, too, some slightest thing we shared can hold
Our happiness, and while we are apart
Keep memory as bright as autumn gold
And love a burning flame within my heart.

Visiting Teacher Messages—

Book of Mormon Gems of Truth

Lesson 45—"And It Came to Pass That There Was No Contention in the Land Because of the Love of God Which Did Dwell in the Hearts of the People" (4 Nephi 15).

Leone O. Jacobs

For Tuesday, February 5, 1957

Objective: To give encouragement for eliminating contention through having the love of God in our hearts.

IN the world as it exists today we can only try to imagine what it would be like if it were devoid of all contention. Surely it would seem near unto heaven. Yet such a condition is possible to achieve and was achieved by the Nephites on this hemisphere over 1900 years ago. A state of peace and harmony existed among them for almost 200 years. The Book of Mormon states regarding this unique period, ". . . and surely there could not be a happier people among all the people who had been created by the hand of God" (4 Nephi 16).

Was it any magic formula or unknown code of conduct which brought about this happy state? No, the formula has been known throughout the centuries, and is known to us today. It was given very clearly and briefly when Nephi recorded ". . . there was no contention in the land, because of the love of God which did dwell in the hearts of the people."

Throughout the scriptures we read much concerning the love of God, indicating that it should rule our lives. When one of the Pharisees, a lawyer, inquired of Jesus, "Master, which is the great commandment in the law?" Jesus answered:

> . . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
>
> This is the first and great commandment (Mt. 22:37-38).

We can cultivate and prove our love of God only by doing his will. Christ said, "If ye love me, keep my commandments" (John 14:15). The extent to which we love God is made manifest in our behavior toward our fellow men. We cannot truly love God and mistreat our fellow men.

Relief Society sisters have an excellent opportunity to develop love of God, both through their compassionate services within the organization and also in their homes. To a great extent it is within the power of mothers to make of their homes sanctuaries of peace and harmony. By a mother's good example and patient but firm guidance, the love of God can be cultivated. Such helpful influences as family prayer, participation in family activities, cooperation in work assignments, and generous amounts of praise and encouragement help to bring about

family unity and love. The proverb, "A soft answer turneth away wrath," can be practiced to good advantage.

The love of God is a stronger force than that which breeds contention. Thus it is comforting to know that strife and discord can be conquered by this great power.

Work Meeting—Food Preparation and Service

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Lesson 5—Cheese

Rhea H. Gardner

For Tuesday, February 12, 1957

CHEESE is one of the oldest foods known to humanity, so incredibly old that its origins are shrouded in legend, so universal that it appears wherever man has grazed animals and used their milk.

The Greeks ate and appreciated cheese. The diet of athletes training for the Olympics was largely cheese. The Romans ate large quantities of cheese and brought it to England, where some of the world's best varieties of cheese, Cheddar and Stilton, are still made.

Monks made Roquefort cheese as early as A.D. 1070. Its discovery is another accident. A shepherd had left his lunch of bread and cheese in the famous Roquefort caves. When he came back, weeks later, he found that the bread had molded and that the cheese looked different. However, the cheese had a delicious taste, and the shepherd told the monks about it. The popular blue or Roquefort cheese we now have is the result. Camembert became famous when Napoleon discovered it in an obscure country in Normandy. He is said to have been so pleased that he kissed the hand of Madame Horel, the maker. Camembert became the most famous of France's reputed 450 cheeses.

Italian cheeses, too, are very ancient. Parmesan cheese was a main part of the diet of many in the fourteenth century. The Swiss have made cheese since the sixteenth century. There were sections of the country where, at the birth of a child, a wheel of Swiss cheese was made and put away marked with the child's name. For the ceremonial occasions of his life, such as christening and marriage, slices of his own cheese were cut and served, and, at his death, the mourners consumed the last pieces in his memory. When the pilgrims sailed on the Mayflower, cheese was one of the foods they took along.

Until 1850, all the cheese in America was made on the farms. Most of it was cottage cheese, though some farmers also made Cheddar in the way they had made it in their native England. The first cheese factory was started in Oneida County, New York, in 1851. Until the early nineteen hundreds, the manufacturers of cheese traveled westward, especially to Wisconsin, where surroundings for cheese-making were nearly perfect. Today, cheese is made in almost every state of the Union. The world's largest

Swiss cheese factory is located in beautiful Cache Valley in northern Utah. But Wisconsin is still the most important cheese-making state, making about fifty per cent of all American-made cheese.

Like the milk it is made from, cheese is a nearly perfect food. In a pound of American Cheddar cheese you get the equivalent of the milk fat contained in four quarts of milk and the protein in two and four-fifths quarts of milk. The butterfat in cheese is a good source of vitamin A. Cheese contains other necessary vitamins, too, but to a lesser extent. It is an excellent food for children and for adults.

The old story that cheese is hard to digest has been disproved by tests made over the years by the United States Department of Agriculture and a large number of scientific institutions. It has been proved that cheese is ninety to ninety-nine per cent digestible.

Cheese is an economical food compared to the nourishment and eating pleasure it gives. Cheese is also one of our most versatile foods, not only fitting into the main course of breakfast and every course of luncheon or dinner, but fitting every budget. It is an excellent item for freezing.

Always cook a food containing cheese at a low temperature, if it has to cook for any length of time. Higher temperatures may be used if the cooking time is very short. Overcooking gives cheese a bad texture and may decrease the ease of digestion. When cheese is cut or shredded into fine bits and mixed with other foods, there is less danger of overcooking it.

Well-ripened Cheddar blends more readily than that which is underripened, and cheese that has a high fat content melts better than others. If cheese is to be served as such, remove it from the refrigerator an hour or more before it is to be served, so its full goodness will be released.

Cheese, like some people, is a good mixer. When mixed with bland foods, such as macaroni, it adds flavor and zest to the dish. Sharp or strong-flavored cheese served with fruit is an excellent combination for dessert, or with the addition of a roll or slice of toast, as a main luncheon dish. Frozen fruit salad, with cheese as an accompaniment, is delightful. Melted cheese in white sauce is delicious when combined with vegetables, toast, or crackers.

Practically all soups are very much improved if they are topped with plenty of grated cheese. Cream soups, especially, are improved when a cheese topping is added. Cheese that is well aged and sharp is best for this. . .

A cheese tray is a very popular last course for dinner in many European countries, or for a buffet luncheon, supper, or a midnight snack in America. Have a variety of cheeses for a variety of tastes.

These are but a few suggestions for the use of cheese. If you are one who has limited the use of cheese to sandwiches and macaroni and cheese, you have a great thrill waiting you as you expand the use of this near-perfect food.

Note "Recipes for Cheese Dishes," by Rhea H. Gardner, page 754, in this issue of the *Magazine*.

Literature—Shakespeare in Our Lives

Lesson 5—The Merchant of Venice

Elder Briant S. Jacobs

(Text: *Shakespeare Major Plays and the Sonnets*, by G. B. Harrison, Harcourt, Brace & Company, 1948)

For Tuesday, February 19, 1957

Objective: To learn more fully that the two-edged sword of justice cuts those who do not extend mercy just as it cuts those to whom mercy is not extended.

> How far that little candle throws his beams!
> So shines a good deed in a naughty world.
> *The Merchant of Venice*, V. 1. 90, 91

> Wilt thou draw near the nature of the gods?
> Draw near them then in being merciful:
> Sweet mercy is nobility's true badge.
> *Titus Andronicus*, I. 1. 117-119

> A good moral, my Lord.
> It is not enough to speak, but to speak true.
> *A Midsummer Night's Dream*, V. 1. 120, 121

HOW wise was the late Dr. Carl F. Eyring in his observation that "Each generation must renew itself." How discerning was Ralph Waldo Emerson when he wrote in his essay, "Experience": "I think I will never read any but the commonest books — the Bible, Homer, Dante, Shakespeare, and Milton." Combining these two thoughts, then, how inevitable that those who today would earn greater wisdom within their world and greater insight within themselves must read Shakespeare long, deep, often.

Just as great art verifies itself in other great works of art which contain the same great truths, so, through time, great souls speak to great listeners, regardless of whether they live in 1950 or 1590. But since ours is a different world than Shakespeare's, his works, in part at least, are often interpreted differently today. Likewise each of us is free to see Shakespeare in a different manner than his neighbor. Therefore, of necessity, a stream of books giving fresh interpretation to Shakespeare pours from our presses, thus reminding us that the last word on Shakespeare will never be said.

The Merchant of Venice

The play was probably written in 1594, and was acted many times previous to its presentation before King James I, in 1605. He enjoyed it so much that it was again presented at court two days later. We have no record of its being performed again for almost one hundred years after King James' command performance. From 1701 to 1741 Shylock was presented as a farcical, comic rogue; after 1741 he achieved status and depth at the hands of more perceptive interpret-

ers. During the nineteenth and twentieth centuries his role was coveted by great Shakespearean actors. *The Merchant of Venice* has been most popular, both with audiences and actors. Traditionally, its appeal has not been questioned; why it appeals is still a matter of controversy. Some critics feel Shylock to be entirely alien to the play, a hard, bitter miser of another species who intrudes gratingly upon the sweet music and romantic adventures of a delightful Shakespearean comedy. For others, this light tone, beauty, and "happy ending" merely provide continuity and a chance for members of Shakespeare's acting company to perform this moral essay dealing with justice, mercy, tolerance, ways of getting money, and unselfish friendship. Since Shakespeare's works have been all things to all men, this issue remains unresolved.

Plot

The setting of the play is in Venice, Italy, and provides a return to the land of the classics which held such glamor and excitement for Elizabethan Englishmen interested in new learning and world-wide culture. Antonio, an honest bachelor merchant, is approached by a handsome, spendthrift Bassanio, his best friend, who needs three thousand ducats to woo Portia, the beautiful, witty, wealthy lady of Belmont. Because Antonio's money is tied up in shipping, he finds it necessary to ask the Jewish moneylender Shylock for the loan, offering his ships and cargoes as security. Because he hates usury so intensely (and hence Shylock) Antonio always loaned his own money without charging interest, and, likewise, did not believe in paying interest; but Bassanio's urgent need forced him to make an exception. As a gesture of friendship toward Christian Antonio, who had but recently spat upon him, Shylock agrees to make the loan without charging interest, but "in merry sport" suggests Antonio sign a bond for security which will permit Shylock to cut a pound of flesh wherever he chooses from Antonio's body, if the loan is not repaid within three months. Feeling that Shylock has even been kind, and confident that at least one of his vessels will return soon, Antonio signs the bond and gives Bassanio the money, who leaves at once for Belmont with his friend Gratiano to renew his acquaintance with Portia and try to win her hand.

Before the death of Portia's wise and wealthy father he had devised a test for selecting her husband. All her many suitors are to be shown three small caskets. On the gold one is written, "Who chooseth me shall gain what many men desire." The silver casket carries the promise, "Who chooseth me shall get as much as he deserves," while the lead casket warns, "Who chooseth me must give and hazard all he hath." If the suitor unlocks the casket which contains Portia's portrait, she becomes his bride. The gold casket contains a skull, the silver casket the portrait of a blinking idiot, while the leaden casket, which Bassanio chooses because of hints contained in a song which is sung as he deliberates, contains Portia's portrait. As symbol of her love, Portia gives him a ring, which

he promises to wear forever; likewise her maid Nerissa gives a ring to Gratiano, who has just wooed and won her. Lorenzo, another of Bassanio's friends, arrives at Belmont with lovely, fiery Jessica, daughter of Shylock, who has just deserted her lone father, taking jewelry and several bags of his ducats as she elopes with her Christian husband.

The marriage vows are scarcely pronounced when word comes that none of Antonio's ships has arrived, and Shylock has appealed to the justice of the Venice court for his pound of flesh. Bassanio and Gratiano leave their wives in the care of Lorenzo, and return to Venice to help Antonio. But Portia refuses to be left out, so, disguising herself as a young lawyer with Nerissa disguised as her clerk, she arrives at the trial just as things are going badly for Antonio. Assuming the name of Balthasar, a young doctor of Rome, Portia acts as judge, first attempting to soften Shylock in her famous speech on mercy. Unsuccessful, she awards Shylock the pound of flesh, instructs Antonio to bare his bosom to Shylock's knife—when gallant Bassanio offers to take Antonio's place and give his life for his friend. Then Portia, calling attention to the requirements of the bond, forbids Shylock to take one drop of blood on pain of death. Shylock relents. Then Portia states the Venetian law which permits the state to seize half the property of anyone conspiring to murder, but Antonio refuses to take his legal half on condition that Shylock become a Christian and leave his property to Lorenzo and Jessica at his death. Portia charges no fee for saving Antonio, but, instead, accepts the rings of Bassanio, her husband, and Gratiano, as tokens of gratitude.

All return to Belmont where, as they return, Lorenzo and Jessica speak lyric lines in praise of love and night. The wives tease their husbands about the absent rings, denying them their love until they prove the rings were not given to rivals, but Portia soon relents, tells Bassanio that she was the doctor at the trial, produces the rings, and the play ends happily, as word comes that three of Antonio's rich cargo vessels have just arrived.

The three interwoven plots, revolving about the caskets, the pound of flesh, and the rings, are deftly worked together by the craftsman Shakespeare. Though in its final resolution the play is a romantic comedy, the dramatic climax contained in the long trial scene in Act IV reveals Shakespeare's major interest within the play to be a moral one. It must not be forgotten that Act V contains lines of great and simple beauty, reminiscent of *Romeo and Juliet*:

The moon shines bright. In such a night as this,
When the sweet wind did gently kiss the trees
And they did make no noise . . . .
V. 1. 1-3

How sweet the moonlight sleeps upon this bank!
Here will we sit and let the sounds of music
Creep in our ears. Soft stillness and the night
Become the touches of sweet harmony.
Sit, Jessica. Look how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb which thou behold'st

But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.
Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.
V. 1. 54-65

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils.
V. 1. 83-85

Such exquisite lines of word-music again remind us that, primarily, Shakespeare is the poet; also they condemn the rasping harshness of Shylock's words:

Hear you me, Jessica.
Lock up my doors, and when you hear the drum
And the vile squealing of the wry-necked fife,
Clamber not you up to the casements then . . . .
II. 5. 28-31

The Universal Shakespeare

In this play Shakespeare creates his first really complex character—Shylock. But in presenting him to us, he raises many of the questions which vexed his contemporaries and teased them into attempting answers just as they vex and tease us today. For example, what questions can be more pertinent for our own day than the following: (a) Is money to be gained in life at the expense of higher values? (b) For a Christian or for a Jew is it "honorable" to gain money—by usury, by leaving a father but taking his wealth, by a court decision which is more just than merciful? (c) Can it be that some of us are daily being seduced by the golden casket to choose it, rather than the unglamorous lead casket?

Shakespeare does not pretend to answer these and other soul-searching questions in the play; he does embody such questions in characters and relationships, that we may see artistic reality and judge for ourselves. He leads us to a larger understanding of the people concerned, that we may judge more wisely. Most of these questions are focused most sharply in three characters: Antonio, Portia, Shylock. Each deserves consideration, brief as it must be.

Antonio

In the opening speech of the play, Antonio is wearied by a sadness which he cannot resist or explain. When Salario suggests that he worries about his scattered ships, or that he is in love, Antonio denies any truth to these reasons. During the play Shakespeare reveals to us two other qualities in him: he is loyal and generous to Bassanio, and he hates Shylock with such passion that, when questioned by the surprised Shylock about his sudden change in tactics — whereas yesterday he spat on Shylock and called him dog — Antonio loses his temper in his reply:

I am as like to call thee so again,
To spit on thee again, to spurn thee too.
If thou wilt lend this money, lend it not
As to thy friends, for when did friendship take
A breed [increase] for barren metal of his friend?
But lend it rather to thine enemy,
Who if he break, thou mayst with better face
Exact the penalty. I. 3. 131-138

To which Shylock replies that he desires to be his friend, and to lend him money without interest, which both agree to, with the "pound of flesh" bond added later. Just as

Shylock has trouble later defining the source of his hatred for Antonio, now it seems difficult to account for Antonio's hatred for the Jew. However, since Antonio has revealed himself as somewhat of an idealist by refusing to borrow or lend at interest, his hatred may be more for Shylock's usury than for Shylock himself. We should also remember that for hundreds of years Jews had been denied legal residence in England, nor could they vote, own property, or attend schools. Largely, they were tolerated because rulers found them useful: they loaned money. Antonio's farewell speech at the end of the scene reveals him peaceful and hopeful:

> Hie thee, gentle Jew.
> The Hebrew will turn Christian. He grows kind.
>
> I. 3. 178-179

Portia

Intelligent, witty, beautiful, rich, desired ardently by gentlemen and kings throughout the world, Portia considers herself worthy of such pursuit, and yet her "little body is aweary of this great world"; she has too much of everything, yet lacks the will power to accomplish and do:

> If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces. It is a good divine that follows his own instructions. I can easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching. The brain may devise laws for the blood, but a hot temper leaps o'er a cold decree (I. 2. 13-20).

(Read as much of Act 1, Scene 2, as time permits.)

How fully Portia speaks for the new concept of Renaissance man. Whereas formerly man attained virtue by obeying reason, now virtue comes through long experience which proves to the good man that his highest principles and his own instinct mutually support each other.

Portia's boredom ends abruptly when Bassanio comes to choose the casket. She delays his stay until they can become better acquainted, then has a song sung as he chooses, a song with a verse pattern which rhymes with *lead*. Her marriage promises all joy, but before such joy can be realized a messenger brings news of Antonio's plight. It is Portia who rushes her husband off to his aid, she being completely loyal to his loyalties. Then, almost instantly she decides to attend the trial in disguise: here is a chance for being seen, being heard, a time for excitement and spectacular shifts in logic and attack until the almost insane Shylock is robbed of his prey. The intense courtroom scene is the heart of the entire play (read Act IV, Scene 1 as time permits), and Portia is the center of all light and strength. Her words dazzle, her quick mind-shifts are brilliant, and her sense of drama and timing no less than perfect when she agrees that Shylock shall have his flesh and waits while he brings scales to weigh the flesh, and sharpens his knife. Then reverses everything in her deft speech beginning, "Tarry a little." In her leisurely, self-confident manner she forbids Shylock to take one drop of blood, and he is thwarted and Portia is identified with her great speech on mercy, probably

the best-known speech in Shakespeare aside from Hamlet's "To be or not to be." After Antonio confesses that he owes Shylock, Portia then turns to Shylock to tell him he *must* be merciful. Already bullied, robbed, taunted, and pushed beyond endurances, Shylock demands to know why his mercy is to be compelled. This brings Portia up sharp, forcing her to acknowledge that any mercy seemingly forced, cannot be mercy. For a moment Portia transcends herself when she couples beauty of language and simple tone to the ideal beauty which should relate man to man:

The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives, and him that takes.
'Tis mightiest in the mightiest. It becomes
The throned monarch better than his crown.
His scepter shows the force of temporal power,
The attribute to awe and majesty.
Wherein doth sit the dread and fear of kings.
But mercy is above this sceptered sway,
It is enthroned in the hearts of kings,
It is an attribute to God himself,
And earthly power doth then show likest God's
When mercy seasons justice.
IV. 1. 184-197

But this sublime passage ends abruptly in her next words, "Therefore, Jew," which is legal, rigid, and just, containing a complete change of tone. Throughout the rest of the trial it is Portia being tried, not Shylock. Will she be motivated by her own exalted definition of mercy, or will she be merely literal and legal? Here Portia fails; here, knowing better, she yields to justice, and it remains for the Duke and Antonio to extend some degree of mercy to the bewildered, distraught Jew. Notwithstanding, Portia is one of Shakespeare's most delightful, most beloved characters, despite her tendency to overdramatize, and her failure, as she predicted of herself earlier, to act on the higher truth she had stated with such spontaneous ease and beauty.

Shylock

Here is the complexity of life itself. All will agree that in justice and under the law Shylock received what he deserved, and yet, just though it may be, something within us whispers deep down, "that man was wronged." His revenge is a vicious one, but what is the source of his bitterness, since in his first scenes of the play he is frugal, concerned with business, stern but not mean, and not thinking to ask for his pound of flesh until his daughter Jessica and his malicious countryman Tubal torture him into his desperate, vindictive frame of mind which characterizes the trial scene.

Early in the play Shylock recalls the patience with which he has borne abuse, isolation, and spitting, since "Sufferance is the badge of all our tribe." Antonio feels his kindness, his desire to belong, to have a friend, but then the series of blows begin to fall which unhinge him, possibly because each is given him by a Christian who confesses to all virtue while reviling Shylock as a fellow human.

How dearly he loves his Jessica, as Lorenzo well knows, even as he steals her while insulting her lineage:

If e'er the Jew her father come to Heaven,
It will be for his gentle daughter's sake.

And never dare misfortune cross her foot
Unless she do it under this excuse,
That she is issue to a faithless Jew.

II. 4. 33-38

When Shylock realizes that Jessica has deserted him, he becomes distraught, and with an impassioned but numb repetition, he rants through the streets calling out:

My daughter! Oh, my ducats! Oh, my daughter!
Fled with a Christian! Oh, my Christian ducats!
Justice! The law! My ducats, and my daughter!

II. 8. 15-17

Which Salanio describes:

I never heard a passion so confused,
So strange, outrageous, and so variable,
As the dog Jew did utter in the streets . . . .

II. 8. 12-14

Shylock resents the assumed innocence of those who helped spirit Jessica away when they ask him where his daughter is, and Tubal tortures him with visions of the ring his wife had given him before their marriage. Now Shylock descends to the lowest depths: if Christians call me dog, I'll be one, and "beware my fangs . . . I'll have my bond." And midway in his suffering he reminds us that he, too, is mortal and sensitive, as he describes why Antonio has hated him:

And what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me I will execute, and it shall go hard but I will better the instruction.

III. 1. 60-76

Or in other words, if I am hard and cruel, I but improve on the instruction you have already taught me so effectively. Thus, in his trial scene, at first he pushes his advantage relentlessly, just as his Christian persecutors do later by taking his goods from him and robbing him of his identity within his group by rather mockingly forcing him to accept Christianity. No wonder, in that magnificent understatement, "I am not well" Shylock tells far more than he says. He is entirely broken, alone, scorned. And, as a final blow, Gratiano speaks of his christening in less than gentle tones, asking instead for a jury and gallows:

In christening shalt thou have two godfathers.
Had I been judge, thou shouldst have had ten more,
To bring thee to the gallows, not the font.

IV. 1. 398-400

Surely Shakespeare is here showing us Christian vindictiveness which, even though merely echoing Shylock's well-earned lesson, is a far cry from that "mercy which droppeth as the gentle rain from heaven." In truth here is that "mob in the heart" which Emily Dickinson sees and fears in each of us, and not without some justification. Here Shylock wounds us so deeply that Shakespeare gives us an entire final act filled with irresistible pre-

scription for forgetting: music, lyric beauty, young love, teasing, repentance, jest, and merry company of a moonlight night.

Thoughts for Discussion

1. Do you feel that in this play Shakespeare is saying that "the love of money is the root of all evil"? Discuss.

2. An eminent Shakespearean critic has written his opinion that he cannot "see how a Jew can read *The Merchant of Venice* without pain and indignation." Is this critic right or wrong? Does such a view apply to Jews only?

3. It is always more difficult to do the good than to know what the good is? Do the main characters in this play know the good? How can this be proved by their actions?

Social Science—Latter-day Saint Family Life

Lesson 4—Women and the Priesthood

Elder John Farr Larson

For Tuesday, February 26, 1957

Objective: To show the role and responsibilities of Latter-day Saint women in connection with the Priesthood.

THE success of the Relief Society was assured by its significant inception under the direction of the Priesthood of God. Inspiration from the same source during each of the 115 years of its existence has built an organization, strong but sensitive to need, and willing to serve.

We shall now consider specific teachings of the Prophet Joseph Smith regarding the relationship of women to the Priesthood, and the application of these teachings in present-day living.

Instructions Through the Priesthood

At an early meeting of the Relief Society the Prophet Joseph Smith clearly stated that the activities of the organization would always be directed by the Priesthood.

> You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation (*D. H. C.* IV, page 607).

The sisters sensed the importance of his directions and were eager to follow the Prophet's wise counsel during the formative years of the Relief Society's development. During his lifetime the Prophet, with other General Authorities, met with them often, giving refinements of the original instructions and timely suggestions to meet new situations which arose. A close-working relationship existed between them, and the women soon learned that their greatest strength stemmed from their willingness to serve as aids to the Priesthood.

The members of the first Relief Society presidency were called to their respective offices by the Priesthood who set them apart individually, blessed them, and gave instructions regarding their new duties. This was carefully completed

before "president Emma Smith and her counselors took the chair." This procedure remains unchanged today, and is a great spiritual blessing to women of the Church, regardless of the capacity in which they are called to serve.

Women Share Priesthood Blessings

In April 1842, the Prophet gave a significant lecture on the Priesthood to the Relief Society. A synopsis of it, reported by Eliza R. Snow, concludes with this comment: "The Spirit of the Lord was poured out in a very powerful manner, never to be forgotten by those present on this interesting occasion" (*Ibid.*, page 607). The Prophet explained how women of the Church would come into possession of the blessings of the Priesthood.

> He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands . . . .
>
> He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers . . . . You must put down iniquity, and by your own good example, stimulate the Elders to good works (*Ibid.*, IV, pp. 604-605).

He emphasized that women might attain the blessings of the Priesthood "by a virtuous life . . . and diligence in keeping all the commandments." He also cautioned:

> All must act in concert, or nothing can be done, and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from the evils of the world—choice, virtuous, and holy (*Ibid.*, IV, page 570).

The late Elder John A. Widtsoe has written of the sharing by Latter-day Saint women in the blessings of the Priesthood:

> The Priesthood is for the benefit of all members of the Church. Men have no greater claim than women upon the blessings that issue from the Priesthood and accompany its possession . . . . The man holds the Priesthood, performs the priestly duties of the Church, but his wife enjoys with him every other privilege derived from the possession of the Priesthood. This is made clear, as an example, in the Temple service of the Church. The ordinances of the Temple are distinctly of Priesthood character, yet women have access to all of them, and the highest blessings of the Temple are conferred only upon a man and his wife jointly (*Priesthood and Church Government*, page 83).

The fact that women are not ordained to the Priesthood should not be regarded as a denial of a blessing. The different and distinct roles of man and woman entitle them to different blessings, for indeed, ". . . male and female created he them" (Gen. 1:27).

Latter-day Saint women who do not have members of their families who hold the Priesthood, can still enjoy blessings of the Priesthood by calling upon the elders as need may arise to administer to their spiritual needs, and through Church service they may be directed by the Priesthood in their various callings.

Perhaps the rarest gift within the power of God to bestow, that of motherhood, is a blessing only women can enjoy. If they devote themselves to this sacred responsibility, whether mothering their own children or children of others, they will neither feel nor express any resent-

ment for gifts or authority they do not have. Rather, they will consider their calling the greatest and the best suited to their natures. Women find satisfying expression for many of their talents, but no other pursuit is as full of rich blessings and opportunities as that of being mothers in Zion. Their mission as mothers should be regarded as their most important responsibility.

Although man and woman were created to fill distinctly different missions on earth, it was not intended that one be inferior to the other. "Neither is the man without the woman, neither the woman without the man, in the Lord" (I Cor. 11:11).

Children, reared in a home where the father assumes the role as head of the house worthily and the mother honors her husband's Priesthood, are fortunate indeed. The example of parents truly living their religion provides children with inspiration for a similar venture. Herein lies opportunity to influence favorably the lives of children. They learn from childhood the patriarchal order in the kingdom of God and will grow to maturity with a desire to pattern their own homes after the Lord's plan. A wife and children should take great pride in observing their husband and father officiate in the important ordinances involving the family, such as the blessing and naming of his children, baptizing, confirming, and ordaining them in the Priesthood. The way he presides at the table and at family prayer will also leave a lasting impression. These sacred moments are sermons in themselves, and their influence cannot be overemphasized.

Pleasant memories of experiences shared together unify the family group. There are abundant opportunities for women to make fond memories of experiences in which the Priesthood is involved. Special occasions should be made of ordinations and advancements of sons in the Priesthood. In this way a mother can impress on her sons the divine nature of the authority they receive and show her pride in seeing them officiate in Priesthood assignments. How commendable it is for a mother to plan the dinner to suit the liking of her son on his ordination day, or for the family to plan a special home evening in his honor. Such signs of interest will never be forgotten by a faithful son.

Mothers should impress upon their daughters the importance of encouraging the Priesthood bearers of the family in their Priesthood assignments, arranging the affairs of the household so they will not interfere with such appointments as weekly Priesthood meetings, ward teaching, welfare assignments, leadership meetings, etc. Such training, absorbed from the mother's example, will establish a proper pattern for young girls and will give them a desire to seek mates who hold, honor, and magnify the Priesthood.

Women As Help Mates

When the first woman was created by the Lord, she was designated as "an help meet" to her husband. This placed upon woman a responsibility which has remained unchanged. The woman who encourages her husband to perform all his Priesthood duties is honoring

this responsibility. Unless this is done, the full measure of her Priesthood blessings will not be realized.

On many occasions the Prophet acknowledged his wife's devotion with gratitude and affection. She was his constant companion, regardless of the dangers to be encountered. In addition, she assumed responsible leadership as president of the Nauvoo Relief Society, with grace and dignity. She maintained a home which was the gathering place of her husband's friends. They were always made welcome, whether on brief visits or extended stays. One guest described her as the Prophet's "excellent wife, a woman of superior ability."

Realizing the importance of every woman's assistance to her husband, the Prophet gave the following specific instructions to the Relief Society:

> Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur — if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness (*D. H. C.* IV, pp. 606-607).

> When you go home, never give a cross or unkind word to your husbands, but let kindness, charity and love crown your works henceforward . . . (*Ibid.*, page 607).

> You need not be teasing your husbands because of their deeds, but let the weight of your innocence, kindness and affection be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men (*Ibid.*, page 605).

These instructions infer that woman's influence has no limit if exerted in the proper manner, and Latter-day Saint women everywhere would do well to follow these instructions religiously.

Relief Society
Supports the Priesthood

The Nauvoo Female Relief Society became a source of great strength to the early Church leadership. This same support is felt today, in wards and stakes throughout the Church, wherever smoothly operated Relief Society organizations are functioning. When the women of the Church assume their full load, it becomes possible for the elders to "give their time to other duties, etc., in their public teachings" as the Prophet suggested.

A unique experience in the Nauvoo Relief Society illustrates the support that organization gave to the Prophet Joseph personally:

> About the last of July, 1842, when some of the officials of Missouri were taking measures to drag President Joseph Smith from Illinois by an illegal process, the F. R. [Female Relief] Society sent a petition to Thomas Carlin, Governor of Illinois, in behalf of President Smith, claiming his protection as chief magistrate. The petition was signed by every member of the Society, and presented by its President, Mrs. Emma Smith, accompanied by Mrs. Amanda Smith and Miss E. R. Snow. The Governor's residence was in Quincy, fifty miles south from Nauvoo (*Woman's Exponent*, Vol. 1, No. 2).

In July 1842, the Prophet Joseph wrote:

> The "Ladies Relief Society" also drew up a petition signed by about one thousand ladies, speaking in the highest terms of the virtue, philanthropy and benevo-

lence of Joseph Smith, begging that he might not be injured, and that they and their families might have the privilege of enjoying their peaceable rights (*D. H. C.*, V, page 71).

On August 31, 1842, the Prophet Joseph Smith attended the Relief Society meeting and thanked the women for their interest and activity in his behalf.

The Female Relief Society have taken a most active part in my welfare against my enemies, in petitioning to the governor in my behalf. These measures were all necessary . . . . If these measures had not been taken, more serious consequences would have resulted. I have come here to bless you. The Society have done well: their principles are to practice holiness. God loves you and your prayers in my behalf shall avail much; let them not cease to ascend to God continually in my behalf (*D. H. C.*, V, pp. 140-141).

The Prophet also expressed his appreciation to the Governor in a letter dated July 30, 1842:

I cannot let this opportunity pass without tendering to you my warmest thanks for the friendly treatment my lady as well as those with her received at your hands during the late visit, and also for the friendly feelings breathed forth in your letter . . . (D. H. C., V, page 83).

The Prophet could always expect the full support of the Nauvoo Relief Society with respect to their official assignment in the Church. They regarded most seriously the charges given them by the Priesthood.

Many instances in Relief Society history since that time illustrate how the Priesthood and Relief Society, when working together effectively, have been of reciprocal benefit. Women of the Relief Society have great strength with which

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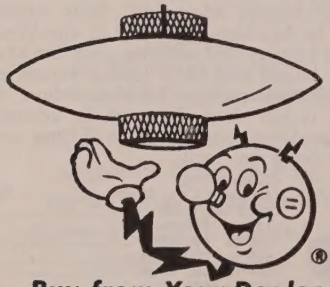

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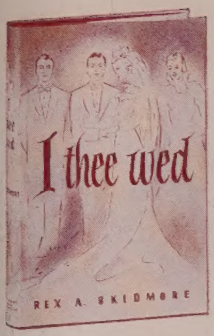
But far above the peaks sat, white
Wool-shawled around their sunset flame,
Their skirts spread purply black as night
And talked of snow. It came. It came.



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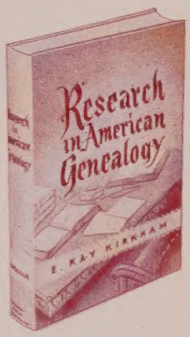

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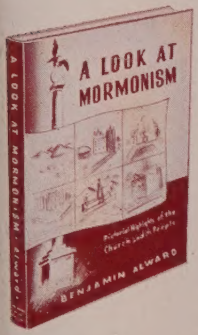

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